Acta Apostolicae Sedis

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The Holy See

(Sancta Sedes)

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[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, TENTH YEAR, VOLUME TWENTY. PRINTED BY THE POLYGLOT PRESS OF THE VATICAN. 1928.

[*Latin ed. p. 5*]

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ACTA APOSTOLICAE SEDIS

COMMENTARY
ACTA
LETTERS

OF HIS HOLINESS POPE PIUS XI

OFFICIAL
ENCYCLICAL
TO THE MOST REVEREND PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY PASTORS OF PLACES IN COMMUNION WITH THE APOSTOLIC SEE:

CONCERNING THE FOSTERING OF TRUE UNITY OF RELIGION.

PIUS PP. XI

TO THE VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTIONS.

Never, perhaps, has the desire for fraternal union so strongly stirred the hearts of men as it does now, for – because of our common origin and nature – we are bound together and united, both to strengthen this bond and to promote the common good of human society, as we see in these our times. For while nations have not yet fully enjoyed the benefits of peace, but rather, in some places, old conflicts and new discords break out into sedition and civil strife; and indeed, many controversies, which pertain to the tranquility and prosperity of peoples, cannot be resolved unless a united action and effort intervenes from those who govern the states and manage and promote their affairs; it is easily understood – especially since no one now disputes the unity of the human race – why so many desire that, imbued with such a spirit of fraternity, the various nations may more

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closely adhere to one another daily.

[*Latin ed. p. 6*]

6. Acta Apostolicae Sedis – A certain Commentary, Official in Bern, which deals with matters pertaining to the New Law instituted by our Lord Christ, some attempt to render similar effects. For since they believe, and rightly so, that men devoid of any religious sentiment are rarely found, they seem to hope that it will not be difficult for peoples, even though they hold different views on divine matters, to agree fraternally on certain doctrines, as if in a common foundation of spiritual life. For this reason, such gatherings, meetings, and assemblies are frequently held by them, with a considerable number of listeners, and all are invited to participate in discussions, including pagans of every kind, as well as Christians, and even those who have unfortunately strayed from Christ, or who stubbornly oppose his divine nature and mission. Such endeavors cannot, in any way, be approved by Catholics, since they are based on a false opinion, namely that any religion, to a greater or lesser extent, is good and praiseworthy, as if they all, although not in the same way, equally open and signify that innate and natural sense with which we are disposed towards God and obediently acknowledge his command. Those who hold such an opinion are not only mistaken and deceived, but also, by corrupting the true notion of religion, they reject it, and gradually turn towards naturalism and atheism, as they say; hence it manifestly follows that whoever adheres to such sentiments and endeavors is completely separated from the religion revealed by God. But some, under a certain guise of correctness, are more easily deceived when the matter of unity is discussed, namely, the unity to be fostered among Christians. Is it not commonly said – is it enough, and indeed in accordance with duty, that those who invoke the name of Christ should abstain from mutual accusations and, at long last, unite in mutual charity? Who would dare to say that he loves Christ, unless he diligently strives, as far as he can, to fulfill his will, praying to the Father that his disciples may be « one »? And did not Christ, in this way, wish to distinguish his disciples from others, so that they might love one another: « In this all men shall know that you are my disciples, if you have love for one another. » (John 13:35)

[*Latin ed. p. 7*]

7 "Vos estis amici mei," dicit Dominus, "si diligitis invicem." 1 Christiani omnes – addunt – "utinam essent unum": nam ad repellendam impietatis lucem multo plus possent, quae, cum latius in dies serpat et pervagatur, enervare Evangelium parat. Haec aliaque id genus iactant atque inflant qui panchristiani vocantur; ipsi enim tantum abest ut pauci admodum rarique sint, ut, contra, in integros veluti ordines creverint, et in societates coiverint late diffusas, quas plerumque, etsi alii alia imbuti de rebus

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fidei doctrina, acatholici homines moderantur. Inceptum interea istud tam actuose provehitur, ut multifariam sibi civium assensum conciliet, et ipsos complurium catholicorum animos spe capiat alliciatque talis efficiendae unionis quae cum Sanctae Matris Ecclesiae votis congruere videatur, cui profecto nihil antiquius quam ut devios ad gremium suum filios revocet ac reducat. Verum sub horum illecebris blandimentisque verborum error latet sane gravissimus, quo catholicae fidei fundamenta penitus disiiciuntur. Conscientia igitur apostolici officii cum moneamur, ut dominicum gregem perniciosis ne sinamus circumveniri fallaciis, vestram, Venerabiles Fratres, in cavendum eiusmodi malum diligentiam advocamus; confidimus enim, per scripta et verba cuiusque vestrum posse facilius et ad populum pertingere et a populo intellegi quae mox principia et rationes proposituri sumus, unde catholici accipiant quid sibi sentiendum agendumve cum res est de inceptis quae eo spectant, ut, quotquot christiani nuncupantur, ii omnes in unum corpus quoquo pacto coalescant. A Deo, universarum rerum Conditore, idcirco creati sumus ut eum cognosceremus eiique serviremus; plenum igitur Auctor noster ius habet, ut sibi a nobis serviatur. Potuit quidem Deus regundo homini unam tantummodo praestituere legem naturae, quam scilicet, creando, in eius animo insculpsit, eiusque ipsius legis ordinaria deinceps providentia temperare incrementa; at vero praecepta ferre maluit, quibus pareremus, et decursu aetatum, scilicet ab humani generis primordiis ad Christi Iesu adventum et prae1 Ioann., XIII, 35.

[*Latin ed. p. 8*]

8 Acta Apostolicae Sedis - The official commentary teaches that, through words, the very nature of man was instructed concerning the duties which, by participation in the reason of nature, are owed to the Creator: "God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets, hath, in these last days, spoken to us by his Son, Jesus Christ" (Hebrews 1:1-2). From this it is clear that there can be no true religion apart from that which is founded upon the revealed word of God; and this revelation, begun from the beginning and continued under the Old Law, was perfected by Christ Jesus Himself under the New. Indeed, if God has spoken – as history, confirmed by faith, proves – it is clear that it is the duty of man to believe absolutely in God, who speaks, and to obey completely the commands of Him who commands; and in order that we might act rightly, for the glory of God and for our salvation, the Only-Begotten Son of God established His Church upon earth. Furthermore, we believe that those who profess to be Christians cannot deny that the Church is a certain one, and that it is the same one, founded by Christ; but if one were to inquire further, what form it ought to have, according to the will of its Author, not all agree. For example, many maintain that the Church of Christ ought to be visible and conspicuous, to the extent that it must appear

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as a single body of the faithful, united in one and the same doctrine, under one teaching authority, and in harmonious governance; but, on the other hand, they understand the visible or outward Church to be nothing other than a communion composed of various Christian communities, even if these adhere to different doctrines, or doctrines that are even contradictory to one another. – But the Church which the Lord Christ instituted is a perfect society, outwardly visible and perceptible to the senses, which, for the work of restoring the human race, under the guidance of one head, follows through time, by the living voice of teaching and by the dispensation of the sacraments, the fountains of heavenly grace; therefore, it has been likened to a kingdom, a fold, a house, and a flock (John 10:16).

References:

1 Hebrews 1:1-2; Matthew 16:18; Luke 22:32; John 21:3; Mark 4; John 3:5; 6:48-59; 20:22; Matthew 18:18.

2 Matthew 1:1.

3 Matthew 16:15-17.

4 John 10:16.

5 Matthew 25:31-46.

6 John 21:15-17; Matthew 16:18.

[*Latin ed. p. 9*]

Acta Pii PP. XI. Indeed, the Church, so marvelously established, and after its Founder and the principal propagators of its Gospel had been taken by death, could certainly not cease to exist, nor be extinguished, since it had been commanded to lead all men, without distinction of time or place, to eternal salvation: "Going therefore, teach ye all nations." To what extent, then, can anything be lacking in the perpetual fulfillment of this mission, when Christ Himself is perpetually present with it, solemnly promising: "Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world." Therefore, it cannot be that the Church of Christ does not exist, not only today and at all times, but also that it is precisely the same as it was in the apostolic age, unless we were to say – may it be far from us – that the Lord Christ either did not sufficiently fulfill His purpose, or that He erred when He affirmed that the gates of hell would never prevail against it.

And at this point, a certain false opinion must be brought to light and refuted, upon which this entire matter seems to depend, and from which the actions and conspiracies of those who are not of the Catholic faith proceed, as we have said, concerning the association of Christian churches. Indeed, the authors of this scheme are accustomed to quoting Christ saying: "That they may all be an one... One flock and one shepherd," almost infinitely, so that they may signify by these words the wish and prayer of Jesus Christ, which, however, still lacks its fulfillment. They believe that the unity of

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faith and of governance – which is the true sign of one Church of Christ – has scarcely ever existed in the past, nor does it exist today; and that it can indeed be desired, and perhaps even achieved at some time through common will and inclination, but that meanwhile, something must be tolerated. They add that the Church is, by its very nature, divided into parts, that is, it consists of many churches or particular communities, which, although still distinct, and although they have some common doctrines, differ in other respects.

1 Matth., XXVIII, 19.

2 Matth., XXVIII, 20.

3 Matth., XVI, 18.

4 Ioann., XVII, 21; X, 10.

[*Latin ed. p. 10*]

10. Acta Apostolicae Sedis - The Official Commentary states that these [ecclesial bodies] enjoy the same rights; that the Church, from the apostolic age to the earliest Ecumenical Councils, has been one and undivided. Therefore, they say, setting aside the controversies and the ancient differences of opinion which have divided Christians to this day, it is necessary to establish and propose a common rule of belief, so that all, in the profession of their faith, may know, not only that they are brothers, but also that they are united. Furthermore, if many churches or communities were to be joined together by a certain bond, they would already be in a condition to resist the progress of impiety solidly and fruitfully. These things, Venerable Brothers, are generally true. However, there are those who maintain and concede that Protestantism, as they call it, has rejected certain fundamental doctrines of the faith, and also some external rites of worship, which are certainly pleasing and useful, whereas the Roman Church still retains them. Nevertheless, they add that even this [Roman Church] has done wrong, having corrupted the ancient religion by adding to it certain doctrines, not so much foreign to the Gospel as repugnant to it; among these, they especially mention the primacy of jurisdiction, which is attributed to Peter and his successors in the Roman See. In this number are found, although not a large number, those who grant to the Roman Pontiff either the primacy of honor or a certain jurisdiction, or power; nevertheless, they believe that this does not proceed from divine law, but from a certain consent of the faithful. And others go even further, desiring that the Pope himself should preside over their own assemblies, which one might call fickle. Although many, otherwise, are found to preach brotherly communion in Christ Jesus with open mouth, there are certainly none among them who would ever consider submitting themselves to, or obeying, the Vicar, or teacher, or governor, that is, Jesus Christ. Meanwhile, they affirm that they would act with the Roman Church, on an equal footing, that is, as equals, with the same freedom. But if they could, it does not seem doubtful that they

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would act with such an intention, that they might not be forced to recede from those opinions which are the cause why they still wander and err outside the one fold of Christ.

[*Latin ed. p. 11*]

Acta Pii PP. XI 11. Since these things are so, it is manifest that their assembly cannot in any way participate in the Apostolic See, nor can it in any way be licit for Catholics to support or cooperate in such undertakings; for if they did so, they would add authority to a certain false Christian religion, very foreign to the one Church of Christ. Would We, therefore, allow the truth, which is entirely just and divinely revealed, to be reduced to agreements? Indeed, the matter at hand concerns the preservation of revealed truth. If Christ Jesus sent the Apostles into the whole world to imbue all nations with the Gospel faith, and if, lest they err in anything, He willed that they should be taught all truth beforehand by the Holy Spirit, has not this doctrine of the Apostles, in the Church to which God Himself is guardian and protector, either completely failed or been disturbed at some time? If our Redeemer has clearly declared that His Gospel pertains not only to the apostolic times, but also to future ages, could the object of faith become so obscure and uncertain over time that, today, it would be necessary to tolerate opinions that are even contradictory to one another? If this were true, it would also have to be said that the Holy Spirit, which descended upon the Apostles, and the perpetual dwelling of the same Spirit in the Church, and indeed the preaching of Jesus Christ itself, have lost all efficacy and usefulness for many centuries: which, of course, is blasphemous to say. Indeed, the Only-Begotten Son of God, when He commanded His disciples to teach all nations, thereby obligated all men by this duty to believe those things which were announced to them by "witnesses preordained by God," 2 and thus He ratified this command: "He that believeth and is baptized shall be saved: but he that believeth not shall he condemned." 3 Both commandments of Christ, which cannot be disregarded, namely, the commandment to teach and the commandment to believe, are necessary for attaining eternal salvation, and neither can be understood unless the Church proposes the Gospel doctrine in its entirety, and is free from any danger of error in presenting it.

[*Latin ed. p. 12*]

125 Acta Apostolicae Sedis - An official and immune commentary. In which it is explained that even those decline who believe that, although the deposit of truth exists on earth, it must be sought with such laborious effort, such lengthy studies and discussions, that scarcely a human life is sufficient to discover and attain it; as if the most merciful God had spoken through the prophets and His Only Begotten Son, so that only a few, and those already advanced in years, might understand what He had revealed

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through them, and certainly not so that He might teach the doctrine of faith and morals, by which a man should be guided throughout the entire course of his mortal life. Those Christians, indeed, who are intent on uniting churches, seem to pursue a most noble plan of promoting Christian charity among all; but how can charity be made to turn to the detriment of faith? Surely no one is ignorant that John himself, the Apostle of Charity, in his Gospel, seems to have revealed secrets of the Most Sacred Heart of Jesus, and was accustomed to impress upon his followers the new commandment "Love one another," and he absolutely forbade any dealings with those who did not profess the complete and uncorrupted doctrine of Christ: "If any man come to you and bring not this doctrine, receive him not into the house, nor say to him: God speed you." Therefore, charity, being firmly established upon the foundation of complete and sincere faith, is what must unite the disciples of Christ; and so, is it permissible to imagine a certain Christian covenant, in which those who enter, or at least, when the object of faith is discussed, retain their own way of thinking and feeling, even if it contradicts the opinions of others? And how, we ask, can people who hold contrary opinions participate in one and the same covenant? For example, can those who affirm and those who deny that the Sacred Tradition is the true source of divine revelation participate in it? Or can those who believe that the ecclesiastical hierarchy, consisting of bishops, priests, and ministers, is divinely instituted, and those who assert that it has been gradually introduced according to the conditions of things and times, participate in it? Or those who, in the Most Holy Eucharist, through that marvelous conversion of bread and wine, which is called transubstantiation, "II Ioann., 1 0 .

[*Latin ed. p. 13*]

13 The acts of Pope Pius XI truly adore Christ, and those who affirm that the Body of Christ is present there only through faith, or through the sign and power of the Sacrament; those who acknowledge the very nature of the sacrifice and the Sacrament; and those who say that it is nothing other than a memorial or commemoration of the Lord's Supper? Those who believe it is good and useful to devoutly invoke the Saints, together with Christ, especially the Blessed Virgin Mary, and to show veneration to their images, and those who contend that such worship cannot be offered, as if it were contrary to the honor due to "the one mediator between God and men," Jesus Christ? With such great differences of opinion, we do not know how a path can be made to achieve the unity of the Church, when it cannot arise except from one teaching, from one law of belief, and from one faith of Christians; but we certainly know that it is easy to proceed from this to neglect of religion or indifferentism, and to that modernism, as they call it, in which those who are unfortunately infected hold that dogmatic truth is not absolute but relative, that is, adapted to the various

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needs of times, places, and inclinations of men, whereas it is contained in immutable revelation, and is such that it is adapted to the lives of men. Furthermore, with regard to matters of belief, it is by no means permissible to use that distinction which has been introduced between fundamental and non-fundamental articles of faith, as if the former must be accepted by all, while the latter may be freely permitted to the assent of the faithful; for the supernatural virtue of faith has its formal cause in the authority of God revealing, which does not allow for such a distinction. Therefore, those who are truly of Christ, as, for example, those who give faith to the mystery of the Trinity in Augsburg, apply the same faith to the dogma of the Immaculate Conception of the Virgin, and equally, to the Incarnation of the Lord, they do not accept anything other than the infallible teaching of the Roman Pontiff, in that sense in which it is defined by the Ecumenical Vatican Council. For the fact that certain truths were sanctioned and defined by the Church in solemn decrees in other times, or more recently, does not mean that they are therefore any less certain, any less deserving of belief.

[*Latin ed. p. 14*]

14 Acta Apostolicae Sedis - Official Commentary: Did not God reveal all these things? Indeed, the teaching authority of the Church – which, by divine providence, was established on earth to ensure that the revealed doctrine remains intact and is transmitted safely and easily to the knowledge of men – although it is exercised daily through the Roman Pontiff and the Bishops in communion with him, nevertheless encompasses the function of, if it should be necessary to more effectively, clearly, or subtly explain the fundamental principles of the sacred doctrine in the minds of the faithful, or to resist errors and attacks of heretics, proceeding appropriately to define something through solemn rites and decrees. In this extraordinary exercise of the teaching authority, nothing new is invented, nor is anything added to the sum of truths which are contained, at least implicitly, in the deposit of revelation, divinely entrusted to the Church; rather, either those things are explained which may perhaps still seem obscure to many, or those things are defined as matters of faith which some have previously brought into dispute. Therefore, Venerable Brothers, it is clear why this Apostolic See has never attended gatherings of heterodox groups: for the communion of Christians cannot be fostered in any other way than by fostering the return of the dissenting to the one true Church of Christ, from which they have unfortunately strayed. To the one true Church of Christ, we say, which is clearly visible to all and which, by the will of its Author, will always remain as such, as it was established by Him for the common salvation. For the mystical Bride of Christ has never been, throughout the course of the ages, contaminated, nor can she ever be contaminated, as testified by Cyprian: "The Bride of Christ cannot be an adulteress; she is incorrupt and chaste.

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She knows only one home, the sanctity of one chamber, and guards it with pure modesty." 1. Martyr, justly and deservedly. And the same Saint was greatly astonished that anyone could believe "that this unity, which comes from divine strength, and is bound together by heavenly sacraments, could be divided within the Church, and that the wills of those who agree could be separated by divorce." 1. Concerning the unity of the Catholic Church, 6. 2. Ibidem. 2. For the body...

[*Latin ed. p. 15*]

15. Acts of Pope Pius XI. 1. The mystical Christ, that is to say, the Church, must be one, compact, and connected, like the members of its physical body. To say that the mystical body can consist of distinct and scattered members is absurd and foolish. Whoever is not united with it is neither a member of it nor does he adhere to Christ, its head. 2. Indeed, in this one Church of Christ, no one perseveres, unless he acknowledges and accepts the authority, power, and obedience of Peter, and of his legitimate successors. 3. Do not the greater ones, surely, submit to the Bishop, the supreme Shepherd of souls, even those who are entangled in the errors of Photius and the Novatians? Alas, the children have departed from the paternal home, which has not collapsed and perished, but remains perpetually supported by the divine protection; therefore, let them return to the common Father, who, forgetting the injustices previously inflicted upon the Apostolic See, will receive them most lovingly. If, as they say, they desire to associate with us and with ours, why do they not hasten to approach the Church, "mother of all the faithful and teacher"? 4. Let them hear Lactantius proclaiming: "Only the Catholic Church preserves the true worship. This is the fountain of truth, this is the dwelling place of faith, this is the temple of God: whoever does not enter it, or whoever goes out from it, is deprived of the hope of life and salvation. Let no one be flattered by stubborn discussions. We are concerned with life and salvation: to which, if one does not attend with caution and diligence, it will be lost and extinguished." 5. Therefore, let those who are separated approach the Apostolic See, located in this city which the Princes of the Apostles, Peter and Paul, consecrated with their blood, to the See, "the root and mother of the Catholic Church," not with the intention and hope that "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." will abandon the integrity of its faith and tolerate their own errors, but, on the contrary, that they may, as in 1 Corinthians, X, 12; Ephesians, I, 15; cf. Ephesians, V, 4; Council of Lateran, IV, chapter 5; Divine Institutes, IV, 30, 11-12; St. Cyprian, Bishop, 48, to Cornelius, 3, 30;

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1 Timothy, III, 15, 1, 22.

[*Latin ed. p. 16*]

Let the Acts of the Apostolic See permit those who are concerned with its teachings and governance. May it happen to us, as it has not yet happened to so many of our predecessors, that we may embrace with a paternal heart those sons whom we lament are separated from us by a grievous division; may our Savior God, "Who will have all men to be saved and to come to the knowledge of the truth," hear us earnestly as we implore Him, that He may deign to call all who are wandering back to the unity of the Church. In this most serious matter, we invoke the most blessed Virgin Mary, Mother of divine grace, conqueror of all heresies, and Help of Christians, and we desire to invoke her, so that she may obtain for us as soon as possible the day when all men will hear the voice of her divine Son, "keeping the unity of the Spirit in the bond of peace." Secondly, Venerable Brothers, you understand how much we desire this, and we wish our sons to know, not only those who are from the Catholic world, but also those who are separated from us: if they should humbly implore heavenly lights through prayer, it is certainly not doubtful that they will recognize the one true Church of Jesus Christ and, finally, enter into it, perfectly united with us in charity. In expectation of this, as a pledge of divine favors and a witness of our paternal benevolence, we impart to you, Venerable Brothers, and to your clergy and people, our apostolic blessing. Given at Rome, near Saint Peter, on the sixth day of the month of January, on the Feast of the Epiphany of Our Lord Jesus Christ, in the year 1837, in the sixth year of our pontificate. PIUS PP. M 1 I Tnn., 2 Ephesians, II, 4. IV, 3.

[*Latin ed. p. 17*]

17. ACTA of Pope Pius XI. APOSTOLIC LETTER concerning the elevation to the rank of a Minor Basilica of the sanctuary of the Assumption of the Blessed Virgin, in the town of Staravien, in the Diocese of Przemyśl.

PIUS XI. For the perpetual memory of the matter.

Within the territory of the Diocese of Przemyśl, in the town commonly called Stammen, there exists a most celebrated sanctuary dedicated to God, in honor of the Blessed Virgin Mary, the Mother of God, who was assumed into Heaven, a structure of noble appearance and considerable size, and fortified with two towers that extend far and wide. In this place, renowned for its miracles and ancient veneration, is venerated an image of the Virgin, adorned with a golden diadem, which was redeemed by the legate of the Apostolic See, Lewis Jacobini, in the year 1777; and there is also preserved another wondrous image of the Apostle, the holy Francis Xavier, of India. The temple consists of three naves and is adorned with marble altars and skillfully painted panels, and is also embellished with precious furnishings, and possesses the relics and insignias of martyrs. Societies of the faithful,

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distinguished by their number and the usefulness of the works they undertake, have been canonically established in this temple; and no further additions are desired, nor are conspicuous privileges and indulgences lacking, which Our predecessors, the Roman Pontiffs, have granted. Year after year, the faithful, both from neighboring towns and villages, and from all of Poland, flock here on a pious pilgrimage, and even distinguished men, adorned with nobility, and Sacred Ministers, and Princes adorned with the Roman purple, have often celebrated this sanctuary. Students of the Society of Jesus devote zealous and constant service to the divine cult in this sanctuary, and within the temple itself is located a college of the Society, in which young men, called to the service of the Church, dedicate themselves to the duties of piety, as well as to the humanities and philosophical disciplines.

Having these things in mind, and having been earnestly requested by Our beloved son, the present Prefect of the Province of Poland of the Society of Jesus, that, on this auspicious occasion of the fiftieth anniversary since the aforementioned image of the Virgin was solemnly crowned, We might deem it fitting to elevate the temple, or sanctuary, of Staravien, which We have mentioned, to the dignity of a Minor Basilica, and having received the most fervent support in this matter from the Archbishop of Przemyśl, We have readily and gladly agreed to these requests. Therefore, having heard the venerable Father, ACTA, vol. XX, n. 1, 10-1-1928.

[*Latin ed. p. 18*]

18 Acta Apostolicae Sedis - Official Commentary To Our Most Reverend Antonio, Cardinal Vico, Bishop of Oporto and Santa Rufina, Prefect of the Congregation for Sacred Rites, and to all those who, with diligent study, have considered the matter, by Our own authority and with full knowledge and mature deliberation, and by the plenitude of Our apostolic power, We, by the present decree, and forever, declare the temple or sanctuary dedicated to God in honor of the Blessed Virgin Mary, assumed into heaven, located in the place commonly called Starawien, in the Latin diocese of Przemyśl in Poland, to be a minor basilica, and We adorn it with all the privileges and honors that rightfully belong to minor basilicas. We grant this, decreeing that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect, and that those to whom they pertain, or who may pertain to them, shall now and in the future be most amply assisted by them; and that they shall be rightly judged and defined, and that they shall be null and void from now on if anything should happen to be attempted concerning these matters by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding anything to the contrary. Given in Rome, at St. Peter's, under the Fisherman's ring, on the seventh day of the month of August, in the year 1927, in the sixth year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

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II. THE SHRINE OF OUR LADY OF THE ROSARY, O.P., IN THE TOWN OF CHINQUIRA, WITHIN THE TERRITORY OF THE DIOCESE OF TUNJA, IS ELEVATED TO THE HONOR OF A MINOR BASILICA.

PIUS PP. XI. For the perpetual memory of the matter.

In Colombia, in the place commonly called Chinquinquira, within the territory of the diocese of Tunja, there exists a most celebrated shrine of Our Lady of the Rosary, entrusted to the care of the Brothers of the Order of Preachers. In this shrine, of remarkable size and splendor due to its artistic works, is preserved the image of the Virgin of the Rosary, which has been venerated since the year 1586 in an old chapel, now completely destroyed. The cult of the Virgin of Chinquinquira has spread far and wide throughout the entire territory of Colombia; this Marian shrine is considered a national shrine, and the Virgin of Chinquinquira is commonly known as the Queen of Colombia. Numerous faithful flock here frequently on pious pilgrimages; from this center of devotion, countless spiritual graces flow forth; and recently, in the year 1919, by decree of the Vatican Council, the image itself was...

[*Latin ed. p. 19*]

19 The acts of Pope Pius XI record that the solemn procession, with the Virgin adorned with a golden diadem, took place. Indeed, having earnestly requested, with fervent prayers, that We might deem it fitting to elevate the sanctuary of the Virgin of Chinquinquira to the rank of a minor basilica, and having received the support of the conventual and provincial councils, as well as the most esteemed endorsement of the General Procurator of the Order of Preachers, and of Our Legate in Colombia, We, having carefully examined this church, a sacred monument as much as a civil one, and finding that it possesses all the requirements for obtaining this title of basilica, especially given the agreement of all the prelates of Colombia, and even of the Cardinals of the Holy Roman Church, Francis Bagonesi and Henry Gasparri, who had previously served as Apostolic Legates in Colombia, We readily and willingly approved of this. Therefore, having heard the venerable Father Anthony, Most Reverend Cardinal Vico, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites, and having carefully considered all aspects of the matter, by Our own initiative and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, by this present document, forever and perpetually, We adorn the church, or sanctuary, of the Blessed Virgin Mary of Chinquinquira, located in the diocese of Tunja in Colombia, annexed to the convent of the Brothers of the Order of Preachers, with the title and honor of a minor basilica, together with the privileges and benefits customary for this dignity, according to the decrees and customs attached to this rank. We grant this, decreeing that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect,

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and that those to whom they pertain, now or in the future, shall always receive their full benefit; and that it shall be considered and declared to be valid and effective from this moment, and that it shall be rendered null and void if anything contrary to this should occur, by anyone, with any authority, knowingly or unknowingly. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's ring, on the eighteenth day of the month of August, in the year 1827, in the sixth year of Our pontificate. P. Card. Gasparri, Secretary of State.

[*Latin ed. p. 20*]

Acta Apostolicae Sedis - Official Commentary

III. THE BASILICA MINOR RECEIVES INCREASED HONORS: THE CHURCH OF SAINT MARGARET IN CORTONA.

PIUS PP. XI.

For the perpetual memory of the matter.

The sanctuary, most sacred to God the Highest, dedicated to the honor of Saint Margaret of Cortona, in which the incorrupt body of the illustrious penitent is preserved, surpasses all others, both in its antiquity (for it was indeed erected immediately after the death of Saint Margaret) and in the grandeur of its structure and the splendor of its artistic works. It has been entrusted to the care of the Brothers of the Order of Minor Friars, whose frequent novitiate house adjoins the church. It is distinguished by the solemnity and beauty of its liturgical functions, is adorned with sacred and precious furnishings, and is embellished with notable images of Saints. It is frequented each year by devout pilgrims who come in large numbers not only from the entire diocese of Cortona, but also from neighboring regions. Within this sanctuary, there exists a venerable archconfraternity of penance and contrition, canonically established, which has been increased by numerous privileges and indulgences by our predecessors, the Roman Pontiffs, and which has been spread throughout the entire world; this confraternity enjoys the title of Saint Margaret herself.

Indeed, when the venerable Brother Richard Carlesi, Bishop of Cortona, expressing the sentiments of the Provincial Superior of the Minor Friars, as well as of the clergy and people of his diocese, earnestly implored us to raise this illustrious sanctuary to the dignity of a Basilica on the occasion of the approaching sixth centenary of the solemn canonization of the saint herself, we, remembering that the aforementioned sacred edifice is worthy of such honor in every respect, were most willing to grant this request.

After consultations with our venerable Brother Anthony, Cardinal of the Holy Roman Church, Vicar, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites, and after carefully considering all aspects of the matter, we, by our own authority and with full knowledge and

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mature deliberation, and by the plenitude of our apostolic power, hereby, in the presence of all, and in perpetuity, elevate the church or sanctuary dedicated to Saint Margaret of Cortona, located within the boundaries of the aforementioned diocese in Tuscany, to the title of Basilica Minor, with all the privileges attached, according to the decrees and customary indulgences pertaining to Basilicas Minor.

We decree, we will, we grant, and we ordain that these present letters shall remain forever firm, valid, and efficacious, and shall have full force.

[*Latin ed. p. 21*]

The acts of Pope Pius XI, and their entire effects, and those things to which they pertain, or may pertain, now and forever, shall be most widely upheld; and it shall be rightly judged and defined, and whatever is attempted concerning these matters by anyone, with any authority whatsoever, knowingly or unknowingly, shall be declared null and void from now on. Notwithstanding any contrary things. Given at Rome, near Saint Peter, under the seal of the Fisherman, on the twentieth day of the month of August, in the year 1937, in the sixth year of Our Pontificate. P. Card. Gasparri, Secretary of State.

[*Latin ed. p. 22*]

Acts of the Apostolic See – Official Commentary

ACTS AND DECREES OF THE HOLY CONGREGATIONS

CONGREGATIONAL CONSISTORY

APPOINTMENT OF ORDINARIES FOR APPEALS IN THE SECOND INSTANCE

According to canon 1594 § 2, the Most Reverend Donald Mackintosh, Archbishop of Glasgow, appointed the Ordinary of Argyll and the Isles as the tribunal for appeals in the second instance. This appointment was benignly approved by Our Most Holy Lord through a decree of the Sacred Congregation of the Consistory dated December 12, 1927.

The Most Reverend and Eminent Father Joachim, Most Reverend Cardinal Arcoverde De Albuquerque Cavalcanti, Archbishop of São Sebastião do Rio de Janeiro, appointed the Ordinary of *Spiritus Sancti*; the Most Reverend Father Joachim Silverius De Sousa, Archbishop of Adamantina, appointed the Ordinary of Montes Claros; the Most Reverend Father John Irenaeus Joffily, Archbishop of Belém de Pará, appointed the Ordinary of Paraíba; the Most Reverend Father Anthony Dos Santos Cabrai, Archbishop of Belo Horizonte, appointed the Ordinary of Adamantina;

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the Most Reverend Father Francis De Aquino Correa, Archbishop of Uruaçú, appointed the Ordinary of São Sebastião do Rio de Janeiro; the Most Reverend Father Michael De Lima Valverde, Archbishop of Olinda e Recife, appointed the Ordinary of Pesqueira; the Most Reverend Father Adauctus Aurelius De Miranda Henriques, Archbishop of Paraíba, appointed the Ordinary of Natal; the Most Reverend Father John Becker, Archbishop of Porto Alegre, appointed the Ordinary of Pelotas; the Most Reverend Father Octavian Pereira De Albuquerque, Archbishop of St. Louis de Maranhão, appointed the Ordinary of Fortaleza.

These appointments were deemed worthy of approval by Our Most Holy Lord through a decree of the Sacred Congregation of the Consistory dated January 4, 1928.

[*Latin ed. p. 23*]

23. The Holy Congregation of Rites: The SACRED CONGREGATION OF RITES has received a petition, or declaration concerning the cause of the venerable Albericus, a religious, for beatification. Regarding the introduction of the cause, a doubt arises concerning the matter and its effect. In the region of China, within the boundaries of the Apostolic Vicariate of Shensi Meridionalis, in the month of July of the year 1900, a terrible persecution arose against several European bishops and missionaries, and countless indigenous people, due to an imperial decree promulgated against the Christian religion. These individuals, who, for the sake of professing, preaching, and defending the Catholic faith, were killed, either individually or in groups, number five bishops, thirty missionaries, seven religious sisters of the Order of Saint Francis, and twenty thousand faithful. Among these victims of impiety, pleasing to God, the glorious and holy memory of Albericus Gres, a religious, is remembered, concerning whose cause for beatification, or declaration of martyrdom, a petition has been presented to the Sacred Congregation of Rites.

- At Altaevilla Hirpina, in the diocese of Benevento, on the 30th of June of the year 1863, a child was born to pious parents and, through holy baptism, was regenerated, being given the name Albericus. Under the care and guidance of these parents, and with the assistance of the priest, John Fischetti, his instructor, the boy passed through his childhood in such a manner that the signs and indications of religion and piety, as if they were the first fruits, foreshadowed his future sanctity and apostolic zeal. For he attended the holy sacrifice of the Mass daily, frequently received the sacraments of confession and communion, and, having been instructed in Christian doctrine, he also taught it to children in the church, gently stirring their minds and pleasantly attracting them to acts of faith, piety, and reverence in the sacred mysteries, in the Most Holy Sacrament of the Eucharist, in the Blessed Virgin Mary, in the guardian angel, and in the saints in heaven. In

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his fifteenth year, he entered the state of the church.

[*Latin ed. p. 24*]

24 Acta Apostolicae Sedis - He felt himself drawn to the apostolate and the sacred missions, and he nurtured this vocation with constant prayer and good works. Subsequently, he was able to fulfill what he had conceived and diligently sought, with the help of divine grace, guided by the counsel of his conscience, and with the approval of his Superiors, in October 1880, by entering the Seminary of the Holy Apostles Peter and Paul in the City, destined to form students for the missions. Among these students, devoted to letters and sciences, he made great progress in intellect and piety, and his exemplary way of life made him always highly regarded, both by his companions and by his superiors. Having completed his studies with great distinction, Albericus, having passed through all the grades of the lower orders, was duly ordained to the higher order of the priesthood on June 4, 1887. Invested and strengthened with the priesthood, he immediately began to exercise the duties of the sacred ministry, to the satisfaction and approval of his Superiors. However, with the arrival of the sad news of the outbreak of Asiatic cholera in his native town of Altavilla Hirpina, the newly ordained priest, having requested and obtained temporary permission from his Superiors, hastened to his homeland to devote his work and ministry to those suffering and dying from the contagious disease. Having voluntarily undertaken this task, he performed it so well that he not only received the unanimous gratitude and praise of his fellow citizens, but also received the highest praise and a diploma from the civil authorities. Furthermore, upon Albericus' return to the Seminary, having completed his work of charity, the esteemed Rector, Father Joseph Pennacchi, embraced him with paternal affection, and did not hesitate to call him a hero of charity and another Aloysius Gonzaga. In 1888, being assigned to missionary posts, he readily obeyed with a willing heart, and on April 2nd he departed. Arriving at the Apostolic Vicariate of Southern Shensi on August 18th, he settled in the village of Xiaozhai, where he diligently worked in the study of the language and customs, so that, with God's help, he might more effectively carry out his ministry. For twelve years, he traveled throughout that region on apostolic missions, to the glory of God and for the salvation of souls; and he achieved many conversions to the true Catholic faith among the non-believers. The missionary observed order, detachment, and moderation in his way of life, being constant in prayer, both mental, using above all the book entitled "Manna of the Soul" by Segneri, and vocal, reciting the Rosary to the Most Holy Virgin; in addition to the daily recitation of the Divine Office and the celebration of the Sacrifice of the Mass. His apostolic zeal shone forth in the missions, traveling here and there at the command of his Apostolic Vicar, Passerini, even to the mountains, preaching and administering the sacraments, both in the church he erected in the village of

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Hanianping, and in the region of Gnineian, where, during a time of famine, he showed himself to be a father and comforter to families and the afflicted. Afterwards,

[*Latin ed. p. 25*]

The Holy Congregation of Rites reports the abundant fruits and numerous conversions to the faith, along with a large number of catechumens and Christians. The love of Christ so urged him that he worked diligently to gather and educate boys and girls born of pagan parents, who were more or less amenable or consenting. For this work, the priest, who received support and alms, before his death, entrusted himself to the Apostolic Vicar Passerini, to whom he declared himself prepared for Christ, having left his homeland and labored for the conversion of the infidels and their eternal salvation, even to the point of laying down his life for his flock. Aware of the imminent danger, torments, and death during the persecution against Christ and His Church, which arose from an imperial decree promulgated in the Chinese annals, and from impious and cruel men, commonly known as Boxers and other malefactors, he obtained permission from the Apostolic Vicar himself to remain in his place, as a guardian and father of the neophytes and catechumens, so that, in such great peril, they would not be weakened in spirit, would not falter in the Catholic faith, but would be strengthened and confirmed by the grace of God and the example of their superior, and would not fear to die for Christ. Shortly afterward, a fierce mob, thirsting for Christian blood, invaded the place and seized the missionary, Father Alberic, among others, and subjected him to new and terrible torments, leaving him cruelly wounded and near death. Even then, the pious priest, enduring his wounds and near death, commended his soul to God and, sparing his executioners from punishment for the crime they were about to commit, showed himself concerned about the suffering they would endure. Thus, this hero, in the prime of his life, after twelve years of apostolic work, rich in sanctity of life, virtues, and merits, a faithful minister of Christ, fell asleep in the Lord on July 21st of the year 1900. These facts, for the most part extracted from the Informative Process compiled by the Ordinary in the Apostolic Vicariate of Southern Shensi and submitted to the Congregation of Rites for the introduction of the Cause of the Servant of God, show that the fame of the martyrdom of the same Servant of God, Alberic Crescitelli, joined with the opinion of his sanctity of life, has grown more and more each day, so that it seems fitting to proceed with the Acts of the Process for their preparation, examination, and discussion, in the Congregation of Rites. Therefore, at the urgent request of the Most Reverend Anthony Mary Capettini, Bishop in title of Evarien, and legitimately constituted promoter of the Cause, and also considering the common wishes of the entire Apostolic Vicariate of Southern Shensi, the Institute of Missions of Milan, and all the students of the Pontifical College of the Holy Apostles

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Peter and Paul, and having considered the letters of petition from the Eminent Cardinal William M. Van Rossum, Prefect of the Sacred Congregation for the Propagation of the Faith, and other Eminent Fathers Cardinals of the Holy Roman Church, as well as numerous Archbishops and Bishops, and also the Reverend Superiors of Orders and religious Congregations.

[*Latin ed. p. 26*]

26 Acta Apostolicae Sedis - Official Commentary of Sarum. The Most Reverend and Most Eminent Cardinal Camillus Laureti, of the same Cause, Relator or Proponent in the Ordinary Session of the Congregation for Sacred Rites, signed on the date mentioned, having convened in the Vatican buildings, proposed the following question for discussion: "Should the Commission for the introduction of the Cause be signed, in this case and for the purpose in question?" And the Most Reverend and Eminent Fathers, entrusted with the safeguarding of sacred rites, after the report of the aforementioned Proponent, having heard the voice and the written statement of the Reverend Father Charles Salotti, Promoter of the Faith, after all had been discussed and considered, judged it fitting to write: "Affirmatively, that is to say, the Commission should be signed, if it pleases the Most Holy [Father]. December 20, 1927." Subsequently, these matters were reported to the Most Holy Lord, our Pope Pius XI, by the aforementioned Promoter of the Faith, and His Holiness, approving the rescript of the aforementioned Sacred Congregation, deigned to sign with his own hand the Commission for the introduction of the Cause of beatification or declaration of martyrdom of the Servant of God, Alberic Crescitelli, an Apostolic Missionary, on December 21, 1927. [Signed:] A. CARD. VICO, Archpriest of the Portua and of St. Rufina, Prefect of the Sacred Congregation. [Signed:] U. s. Angelus Mariani, Secretary.

CONCERNING THE BENEDICTINE MONASTERY IN THE PLACE COMMONLY CALLED "AMAY-SUR-MEUSE": Certain questions were proposed to this Sacred Congregation, concerning the Benedictine monastery in the place commonly called Amay-sur-Meuse, near the Belgians. After considering these matters, the Sacred Congregation, with the approval of the Most Holy Lord, our Pope Pius XI, of Divine Providence, decided and decreed as follows:

I. The religious men who reside in the monastery, which we have mentioned, whether those who follow the Latin rite, or those who follow the Byzantine-Slavic rite, entirely belong to the Order of St. Benedict, and should not attempt to establish a new religious or monastic Institute.

[*Latin ed. p. 27*]

The Holy Congregation for the Eastern Church, November 27th. The religious vows of the monks shall be observed according to the rule established by the venerable Father Benedict, in accordance with the Constitutions of

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the Belgian Congregation, by which also the discipline of the monastery is to be regulated. However, it will be fitting to propose opportune changes, to be approved by the Holy See.

III. The works of the monks pertain solely to the Russian people, and not to others, whether from the East or from the West.

IV. The prior of this monastery shall be responsible only for those monks who are enrolled in this monastery at Amay.

V. The prior and the monks, and their works, are subject to the Abbot of Louvain, and also to the Abbot who, for the time being, presides over the Belgian Congregation, according to the Constitutions.

VI. Concerning the relationship of this monastery and its prior to the Primatial Abbot of the Order, the Constitutions of the Belgian Congregation, as well as the letter dated March 21st of the year 1924, sent by His Most Holy Eminence to the aforementioned Abbot, shall be observed.

VII. In the future, the monastery at Amay, and its prior and the monks, and all their works and undertakings, shall be subject to and remain under the Pontifical Commission, which is called, for Russia.

Given at Rome, on the 4th of July, in the year 1927.

ALOISIUS. CARD. SINCERO, Secretary.

L. © Isaias Papadopoulos, Titular Bishop of Gratianopolitan, Assessor.

[*Latin ed. p. 28*]

Acts of the Apostolic See - Official Commentary

Tuesday, December 27, 1927. His Holiness received in a solemn audience His Excellency, Mr. GERMANO ALBAT, Extraordinary Envoy and Minister Plenipotentiary of Latvia, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES

Tuesday, December 13, 1927. With the participation of the Reverend Lords Prelates and Theological Consultors who comprise the Sacred Congregation of Rites, a preparatory meeting was held before the Most Reverend and Reverend Cardinal Vincenzo Vannutelli, President and Rapporteur, to discuss a matter concerning a miracle, said to have been wrought by God through the intercession of the Blessed Theófilo of Corte, a professed priest of the Order of Friars Minor, and proposed for his canonization.

Subsequently, presided over by the Most Reverend Cardinal Vico, Rapporteur, a meeting was held to discuss a matter concerning a miracle, said to have been wrought by God through the intercession of the Venerable Servant of God Teresa Margherita Redi of the Most Sacred Heart of Jesus, a professed religious of the Order of Discalced Carmelites, and proposed for her beatification.

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Tuesday, December 20, 1927, in the Apostolic Palace at the Vatican, the Ordinary Congregation of Sacred Rites was held, in which the following matters were presented to the judgment of the Most Reverend and Reverend Cardinals who comprise the same:

1. Introduction of the cause for beatification or declaration of martyrdom of the Servant of God Alberico Crescitelli, Apostolic Missionary.

2. Confirmation of the worship long immemorially rendered to the Servant of God Osanna of Cattaro, Virgin, of the Third Order of St. Dominic, called Blessed or Saint.

3. Concerning the granting and approval of the Office and Mass, as well as the elogium to be inserted in the particular martyrology, in honor of the Blessed Giovanna Antida Thouret, Foundress of the Institute of the Sisters of Charity.

NOTE OF THE CONGREGATIONS OF THE SACRED RITES TO BE HELD IN THE YEAR 1928

1. January 17. Preparatory Congregation on the virtues of the Servant of God Maria Crucifix of Rosa.

2. January 24. Antipreparatory Congregation concerning the miracles of the Venerable Servant of God Giovanni Bosco.

[*Latin ed. p. 29*]

Diarium Romanae Curiae 3. - 31 Ianuarii. Congregatio generalis de virtutibus Venerabilis Servae Dei Elisabethae Canori Mora.

4. - 1 Februarii. Congregatio preparatoria de virtutibus Servae Pii Paoli Frassinetti.

●S. - 28 Februarii.

6. - 6 Martii. Congregatio ordinaria. Congregatio antepreparatoria super martyrium Servi Dei Cosmae de Carboniano.

1. - 13 Martii. Congregatio generalis de virtutibus Venerabilis Servae Dei Elisabethae Bichier des Ages.

5. - 27 Martii. Congregatio preparatoria de virtutibus Servi Dei Corradi de Parzham.

9. - 17 Aprilis. Congregatio ordinaria particularis.

10. - 24 Aprilis. Congregatio preparatoria de virtutibus Servae Dei Claudii de la Colombière.

11. - 1 Maii. Congregatio antepreparatoria super miracula Venerabilis Gemmae Galgani.

12. - 15 Maii.

13. - 22 Maii. Congregatio ordinaria.

14. - 5 Iunii. Congregatio generalis. Congregatio preparatoria de virtutibus Servae Dei Catharinae Labouré.

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15. - 19 Iunii. Congregatio antepreparatoria super miracula Venerabilis Servi Dei Fratris Francisci de Camporosso.

16. - 26 Iunii. Congregatio generalis.

17. - 3 Iulii. Congregatio nova preparatoria de virtutibus Venerabilis Servae Dei Alice Le Clerc.

18. - 17 Iulii. Congregatio ordinaria.

• Congregatio generalis.

7 Augusti. Congregatio antepreparatoria super miracula Beatissimae Ioannae de Lestonnac.

21. - 30 Octobris. Congregatio antepreparatoria super miracula Beati Roberti Bellarmini.

19. - 24 Octobris.

20. - Congregatio ordinaria particularis.

22. - 13 Novembris. Congregatio preparatoria de virtutibus Servi Dei Contardi Ferrini.

23. - 20 Novembris. Congregatio generalis.

24. - 4 Decembris.

25. - 22 Decembris. Congregatio antepreparatoria.

26. - 18 Decembris. Congregatio ordinaria.

[*Latin ed. p. 30*]

30 Acta Apostolicae Sedis - Official Commentary. BY ORDER of the Secretariat of State, the Most Holy Father Pius XI, reigning happily, deigned to appoint: December 7, 1927. The Reverend Father Alfonso Gasperini, O.P., First Companion of the Reverend Father Commissary and Consultor of the Most Holy Congregation of the Holy Office. By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to appoint: February 3, 1927. His Eminence Cardinal Luigi Sincero, Secretary of the Sacred Congregation for the Oriental Church. November 26. His Eminence Cardinal Camillo Laurenti, Protector of the Order of the Servants of Mary. December 30. His Eminence Cardinal Bonaventura Cerretti, Protector of the Order of the Friars Minor. January 2, 1928. His Eminence Cardinal Bonaventura Cerretti, Protector of the Congregation "Hijos de Maria Immaculada de Guadalupe" (Mexico). Assistants to the Holy See: December 14, 1927. Monsignor Giovanni Battista Hierl, Bishop titular of Teuchira. Apostolic Protonotaries *ad instar participantium*: January 12, 1926. Monsignor Giovanni Doyle, of the diocese of Detroit. November 22, 1927. Monsignor Celestino Giuseppe G. B. Barbier, of the diocese of Nancy. November 30. Monsignor Leone M. Ottavio Jerome, of the same diocese. December 30. Monsignor Carlo Giovanni Cronin, of the archdiocese of Birmingham. December 30. Monsignor Francesco Giuseppe Leonard, of the diocese of Davenport. Domestic Prelates of His Holiness: May 4, 1927. Monsignor

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Giuseppe F. Delaney, of the diocese of Fort Wayne. August 8. Monsignor Giovanni Vidal (France). November 9. Monsignor Fedele Caroli, of the archdiocese of Taranto. November 22. Monsignor Luciano Emilio Thouvenin, of the diocese of Nancy. November 30. Monsignor Giuseppe Schulte, of the diocese of Davenport. December 30. Monsignor Guglielmo Patrizio Shanahan, of the same diocese. Monsignor Tommaso Gummis, of the diocese of Elphin. Monsignor Michele Harte, of the same diocese. Monsignor Francesco Hanny, of the diocese of Cinque Chiese. Monsignor Ludovico Beck, of the same diocese. Monsignor Giovanni Jozgits, of the same diocese. December 14. Monsignor Carlo Koci, of the diocese of Secovia.

[*Latin ed. p. 31*]

From the Roman Curia Diary, December 31, 1927.

Most Reverend Anthony Considine, of the diocese of Galway.

December 17. Most Reverend Germano E. Wernke, of the diocese of Little Rock.

December 17. Most Reverend John P. Fisher, of the same diocese.

December 20. Most Reverend Charles Wheatley, of the archdiocese of Birmingham.

HONORS

By Apostolic Briefs, the Holy Father, Pope Pius XI, of blessed memory, deigned to bestow:

The Order of Saint Gregory the Great, civil class, with the rank of Commander:

October 29, 1927. Upon the Most Noble Marquis Franchino Rusconi, of the Principality of Bologna.

November 17. Upon the Reverend Professor Oscar Halecki, of the archdiocese of Warsaw.

December 7. Upon the Honorable Giacomo Negro, of the archdiocese of Turin.

The Order of Saint Gregory the Great, civil class, with the rank of Knight:

June 3, 1927. Upon the Reverend Giuseppe M. Giovanni Ellis, of the Apostolic Vicariate of Curaçao.

November 16. Upon the Reverend Andrea Cateaux, of the diocese of Lille.

November 23. Upon the Reverend Giuseppe Oollot, of the diocese of Verdun.

November 30. Upon the Reverend Doctor Antonio Sánchez Reyes, of the diocese of Madrid.

December 4. Upon the Reverend Giacomo A. Walsh, of the diocese of Helena.

December 6. Upon the Reverend Giovanni Honnerlage Grete, of the dio-

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cese of Harlem.

The Order of Saint Sylvester, Pope:

November 15, 1927. Upon the Reverend Francesco Domenico Delfino, of the archdiocese of Reggio Calabria.

December 7. Upon the Reverend Enrico Lingens, of the archdiocese of Cologne.

NOTE: The Reverend Viscount Charles Joseph de la Lande de Calan, of the archdiocese of Rennes, has been removed from the roll of Knights of Saint Gregory the Great.

PAPAL HOUSEHOLD

APPOINTMENTS

By letters from His Eminence, the Prefect, the Holy Father, Pope Pius XI, of blessed memory, deigned to appoint:

Secretaries of His Holiness, extraordinary:

October 5, 1927. Most Reverend Leone Salvatore, of the diocese of Lech.

November 26. Most Reverend Francesco Kéri, of the diocese of Alba Reale.

November 28. Most Reverend Vincenzo Hau, of the Apostolic Vicariate of Tsinchow.

Most Reverend Francesco Ocásek, of the archdiocese of Olmütz.

Most Reverend Giuseppe Dvorak, of the diocese of Budweis.

Most Reverend Leone Schmidt, of the diocese of Neutra.

[*Latin ed. p. 32*]

32 Acta Apostolicae Sedis - Official Commentary • December 5, 1927. Monsignor Anthony Trümmer, of the diocese of Kaschau.

6 » » Monsignor Gustavo Maria Münster, of the diocese of Osnabrück; » » » Monsignor Domenico Enrico Hartong, of the same diocese.

10 » » Monsignor Angelo Grazioli, of the diocese of Verona.

13 » » Monsignor Emilio Berizzi, of the diocese of Bergamo.

15 » » Monsignor Giuseppe Gollings, of the Archdiocese of Westminster.

20 » » Monsignor Filippo Keller, of the diocese of Lafayette.

Secret Chamberlain of Sword and Cape, Supernumerary, of His Holiness: November 16, 1927. The Most Noble Count Giuseppe Maria Daniele de Porquier de Lagarrigue, of the Archdiocese of Paris.

Chamberlains of Honor in Peacock Blue of His Holiness: November 21, 1927. Monsignor Michele Benger, of the Archdiocese of KolÃn.

23 » » Monsignor Annunziato Leone, of the Archdiocese of Reggio Calabria.

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28 » » Monsignor Luigi Lang, of the Archdiocese of Olmütz. » » » Monsignor Agostino Stand, of the same Archdiocese. » » » Monsignor Francesco Dittrich, of the diocese of Hradec-Králové.

December 9 » » Monsignor Giuseppe Lenz, of the diocese of Kaschau. » » » Monsignor Giulio Petsár, of the same diocese. » » » Monsignor Luigi Otto, of the same diocese. » » » Monsignor Stefano Demeter, of the same diocese.

15 » » Monsignor Giordano Timkó, of the same diocese.

Chamberlain of Honor of Sword and Cape, Supernumerary, of His Holiness: December 12, 1927. The Right Honorable Giovanni Hlond, of the diocese of Katowice.

Chamberlain of Honor *extra Urbem* of His Holiness: November 28, 1927. Monsignor Luigi Záeek, of the Archdiocese of Olmütz.

Chaplains of Honor *extra Urbem* of His Holiness: December 17, 1927. Monsignor Domenico Morgigno, of the diocese of Andria.

20 » » Monsignor Pietro Paolo Baez Gonzalez, of the Archdiocese of S. Domingo.

NECROLOGY

December 4, 1927. Monsignor Silvestro Velasco Perez, titular Bishop of Ticelia.

10 » » Monsignor Donato Velluti-Zati, titular Archbishop of Patrasso.

29 » » Monsignor Tommaso Lemonnier, Bishop of Bayeux and Lisieux.

January 1, 1928. Monsignor Angelo Marquina y Corrales, Bishop of Guadix.

[*Latin ed. p. 33*]

Year XX - Vol. XX, February 1, 1928, No. 2. ACTA APOTOLICAE COMMENTARII. DECREE OF POPE PIUS XI CONCERNING THE CONSTITUTIONS OF THE INSTITUTE OF NUNS OF PERPETUAL ADORATION OF THE MOST HOLY SACRAMENT. PIUS PP. XI. For the perpetual memory of the matter. — It has been brought to Our knowledge, most reverend fathers, that Our Predecessor, Pope Benedict XV, through Apostolic Letters, sealed with the Fisherman's ring on the eleventh day of March, in the year 1915, as a testimony of his benevolence, strengthened, with the sanction of his Apostolic authority, the Constitutions of the Institute of nuns of perpetual Adoration of the Most Holy Sacrament, in order to resolve certain difficulties that troubled the minds of the Sisters. However, notwithstanding those same Apostolic Letters, which begin with the words "Holy Mother Church," the nuns of the aforementioned Institute of perpetual Adoration, which, at the beginning of the last century, arose in this Our Alma City through the blessed work of the Servant of God, Mary Magdalene of the Incarnation, are still troubled by certain difficulties concerning the origin and beginnings of the Constitutions of the Institute. Having carefully considered all these matters, We, desiring that the aforementioned Institute

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may live and flourish prosperously and happily, and in perfect tranquility, and that We may, as far as in the Lord is possible, promote its welfare and advantages, and desiring also to favor and grant special graces to all Our beloved daughters in Christ, the nuns of the same Institute, following the footsteps of Our Predecessors, Pope Pius VII and Pope Leo XII, We hereby, with Our Apostolic authority, re-approve the Institute of nuns of perpetual Adoration of the Most Holy Sacrament, according to the Rule of Saint Augustine, under the patronage of the Sorrowful Virgin Mary, founded by the Servant of God, Mary Magdalene of the Incarnation. Furthermore, concerning the Constitutions, We command and decree, with the same Apostolic authority, that the nuns...

[*Latin ed. p. 34*]

34 Acta Apostolicae Sedis - The official commentary. Those residing in the City who belong to this Institute shall observe those things which were confirmed by James Philip, Cardinal Fransoni, in the year 1848, and especially by the Most Reverend Pope Leo XIII, on the 7th of December, in the year 1888; and We again approve and confirm these, bringing them into conformity with the more recent decrees of the Apostolic See. Thus, likewise, We again approve and confirm the Constitutions of the monastery of Vigleban, which were approved by the Apostolic Brief of Pope Gregory XVI, dated the 23rd of January, in the year 1838, bringing them also into conformity with the more recent decrees of the Apostolic See. Lest controversies and difficulties arise again in the future, We impose silence, by virtue of holy obedience, upon all nuns of any monastery of either observance, concerning the genuineness, authority, or origin of the Constitutions of which We have spoken, and moreover, We decree and command, by Apostolic authority, that in the future, only these present Letters shall be appended to new Constitutions that are drawn up. Furthermore, to monasteries of both observances, We confirm, by Our own Apostolic authority, all and each of the indulgences and privileges and grants already granted, which do not contradict these present Letters; and We also grant the indulgences and privileges and grants which We have mentioned above, for all houses of this Institute. We will, We decree, and We command these things, deciding that these present Letters and all things expressed therein shall always and perpetually remain firm, valid, and efficacious, and shall have and obtain their full and complete effect, and shall fully suffice and be efficacious for those to whom they pertain, and for those in the future to whom they may pertain, in all things and through all things; and that it shall be rightly judged and defined to be null and void from this moment and forever, if anything contrary to these things should happen to be attempted by anyone, knowingly or unknowingly, in defiance of the Apostolic Constitutions and ordinances and all other things that may be contrary.

Given at Rome, at St. Peter's, under the Fisherman's ring, on the 7th

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day of the month of November, in the year 1827, in the sixth year of Our pontificate.

P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 35*]

SUPREME SACRED CONGREGATION OF THE HOLY OFFICE

ACTS OF THE SUPREME SACRED CONGREGATION OF THE HOLY OFFICE

DECREE: THREE BOOKS ARE CONDEMNED.

In the General Congregation of the Holy Office, held on Thursday, January 11, 1928, the Most Reverend and Most Eminent Cardinals, entrusted with safeguarding the faith and morals, having examined certain recently published books, entitled: "La Politique du Vatican - Sous la Terreur... 20 September-15 November 1927 - With a Preface by LÉONDAUDET and an Epilogue by CHARLES MAURRAS," from the Bibliothèque des œuvres politiques, Versailles; "MERMEIX, Le Ralliement et l'Action Française," Paris, Arthème Fayard et G. Editeurs; and "M. I. S. DE Roux, Charles Maurras et le nationalisme de l'Action Française," Paris, Bernard Grasset, Editeur; and having determined that these books propagate ideas and matters already condemned, and that they distort the action and the mind of the Supreme Pontiff, diverting it, as it has always been and exclusively should be, from religious matters – which has always been and is entirely foreign to its intention and its works – they decreed that the aforementioned books should be subject to the already extended condemnation, and that they be included in the Index of Prohibited Books.

And on the following Friday, January 12 of the same month and year, the Most Holy Lord, Pope Pius, of divine Providence, P. p. XI, in an audience granted to the Reverend Father Assessor of the Holy Office, approved the resolution presented to him by the Most Reverend Fathers, and ordered it to be made public.

Given at Rome, from the Offices of the Holy Office, on January 13, 1928.

Aloysius Castellano,

Superintendent of the Sacred Congregation of the Holy Office, Notary.

[*Latin ed. p. 36*]

36 Acta Apostolicae Sedis - Official Commentary

SACRED CONSISTORIAL CONGREGATION

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I. MUNICH AND FREISING – PASSU.

DECREE.

Sigismund Felix, Bishop of Passau, with the full assent of the Ordinary of Munich and Freising, having requested, for the good of certain faithful, that the place of Loding, currently belonging to the parish of Kay in the archdiocese of Munich and Freising, be separated from said parish and joined to the neighboring parish of TyrlacMng, in the diocese of Passau.

Indeed, Our Most Holy Lord Pope Pius XI, having considered the utility of the matter, has decided, by the present Consistorial decree, that the aforementioned place of Loding, with its inhabitants, be separated from the parish of Kay and permanently joined to the parish of TyrlacMng, both in spiritual and temporal matters, thereby altering the boundaries between the archdiocese of Munich and Freising and the diocese of Passau.

To oversee the execution of this, His Holiness has deigned to appoint the Reverend Father Albert Vassallo de Torregrossa, titular Archbishop of Hemes and Apostolic Nuncio in Bavaria, granting him the necessary and appropriate powers, including the power to delegate to any man of ecclesiastical standing, to carry out the aforementioned purpose; and he is charged to send a certified copy of the completed execution to the Sacred Consistorial Congregation within six months.

Notwithstanding any contrary provisions.

Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 31st of December, 1927.

For the Most Eminent Cardinal Secretary,

† Raphael C, Archbishop of Thessalonica, Assessor.

U. & S. ^ V. Santoro, Official.

[*Latin ed. p. 37*]

Most Holy Father Pius, by the divine Providence of God, Pope XI, having decreed certain things through the Sacred Congregation Consistorial, has provided the following churches with their own pastors, namely:

December 23, 1927. — To the Cathedral Church of Squillacen, united *in persona* with the Archdiocesan Church of Cathacen, He appointed the Reverend Father John Fiorentini, who, for this reason, shall be called Archbishop of Cathacen and Bishop of Squillacen.

January 7, 1928. — To the Titular Episcopal Church of Bermopolitan Major, He appointed the Reverend Father Edward Joseph Herberhold, O.F.M., whom He designated as an Auxiliary to the Reverend Father Armand Augustine Bahlmann, Prelate of Santarem.

January 20. — To the Cathedral Church of Laquedonien, united *in persona* with the Episcopal Church of Saint Angel of Lombardy, He appointed the Reverend Father Julius Tommasi, who, for this reason, shall

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be called Archbishop of Compsa and Bishop of Saint Angel of Lombardy, and of Bisaeien and Laquedonien.

January 27. — To the Titular Episcopal Church of Dominick, of Athribita, He appointed the Reverend Father Constantine Culmensis, a canon of the cathedral church, whom He designated as an Auxiliary to the Reverend Father Stanislaus Okoniewski, Bishop of Culm.

January. — To the Cathedral Church of Nictheroyensi, He appointed the Reverend Father Joseph Pereira Alves, formerly Bishop of Natal.

III. DESIGNATION OF THE ORDINARY'S REPRESENTATIVE.

The Reverend Father Arcturus Drossaerts, Archbishop of Saint Anthony of North America, has designated the Reverend Bishop of Galveston as his representative. This designation was benignly approved by Most Holy Father, through the Sacred Consistorial Congregation on January 18, 1928, by rescript.

[*Latin ed. p. 38*]

38 *Acta Apostolicae Sedis* - Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

I. APPOINTMENTS

By successive decrees, as detailed below, the Sacred Congregation, for the propagation of the Christian name, has, according to its judgment, made the following appointments:

October 17, 1927. - Reverend Father Brunon Wolnik, S.J., appointed Apostolic Prefect of Brolcen-Hill.

November 9. - Reverend Father Patrick James Byrne, of the Society of Maryknoll for missions to foreign lands, appointed Apostolic Prefect of Peng-yang, a recently established prefecture.

November 23. - Reverend Father Aegidium Eoy, O.F.M., appointed Apostolic Prefect of Kagoshima.

January 11, 1928. - Reverend Father Ioannes Hippolytus Esquerre, of the Society of Lyons for Missions to Africans, appointed Apostolic Prefect of Bobo Djoulasso, a recently established prefecture.

Furthermore, by a decree of the same Sacred Congregation for the Propagation of the Faith, dated January 20, *a.c.*, Reverend Monsignor Raphael Lovera, Canon of the Metropolitan Church of Caracas, was appointed President of the Pontifical Council for the Propagation of the Faith for Venezuela.

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II. ECCLESIASTICAL PROVISIONS

Our Most Holy Father, Pope Pius XI, by decree of the Sacred Congregation for the Propagation of the Faith, dated January 14, 1928, appointed the Reverend Valerianus Iosephus De Souza as Prefect of the Cathedral Church of Mangalore.

[*Latin ed. p. 39*]

The Holy Congregation of Rites 39.

THE HOLY CONGREGATION OF RITES

CONCERNING THE CONFIRMATION OF PUBLIC AND ECCLESIASTICAL Veneration of the Servant of God Hosanna of Cattaro, Virgin of the Third Order of Saint Dominic, Blessed or Saint.

ON THE QUESTION: Whether public and ecclesiastical veneration has been rendered to the Servant of God Hosanna of Cattaro, Virgin of the Third Order of Saint Dominic?

In the town of Kumano, in the mountain of Nigri, in the diocese of Cattaro, on the 25th of November in the year 1493, a little girl was born to poor parents who were schismatics, named Kosic; she was like a flower sprung from the earth. At the washing of holy baptism, the name Catherine was given to her. The condition of the family and her own poverty opened a safe path for her to lead a humble, simple, and religious life. Devoted to the art of shepherding, she grew up in the open fields, among sheep and lambs, under the vast firmament of heaven, open, simple, and pure. She contemplated the wonderful works of God the Creator and the countless benefits He had bestowed upon her and upon the human race, and with grateful mind, heart, and soul, she loved and praised the supreme power, wisdom, and goodness of the Creator of heaven and earth, together with the angelic choirs. Burning with a desire for greater knowledge of the divine mysteries and precepts and benefits, she made a vow, with the care of her parents and the intervention of priests. It is said that, forewarned by the Grace of God and illuminated by heavenly light, she merited to see the Child Jesus, who loves to converse with the simple; and under the guidance of her confessor, she made progress in virtue from virtue. After repeated prayers, her mother led her daughter to the city of Cattaro, and entrusted her to the care of the most virtuous Catholic women for protection, sustenance, and Christian life, as one who would serve the family and household. The handmaid of God was well received, and she behaved so well in her assigned duties, for about seven years, that she gained the affection and love of her guardians, rather than that of a mistress. Afterwards, in the same city, and in the evangelical church concerning the sufferings of Christ, with the advice of her spiritual director, and with the consent and approval of the Bishop of Cattaro, Catherine, emulating

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greater charisms, at the age of twenty, embraced the life of seclusion near the church of Saint Bartholomew, and later near the church of Saint Paul. Having assumed the habit of the Third Order of Saint Dominic, her name...

[*Latin ed. p. 40*]

40. Acta Apostolicae Sedis - The official record states that Catherine changed her name to Hosanna in memory of, in honor of, and in devotion to the Blessed Virgin Hosanna of the same Order. The young women and women gathered there followed Hosanna as a leader and beloved mother, obeying her, showing her obedience and love, and submitting themselves completely to her guidance. Thus, by the will of God, Hosanna of Saint Paul was considered the first director and founder of that community. The entire citizenry, seeing and admiring her outstanding piety and devotion to God, to our Lord Jesus Christ and to His Virgin Mother Mary, as well as to other celestial patrons, and her dedication to good works, flocked to her, seeking counsel or assistance, especially because her prayers were heard by God. It is said that the city itself was saved and preserved from many adversities and dangers, such as attacks by the Turks, outbreaks of plague and devastation, and other impending calamities, and that all of this was attributed to the prayers of Hosanna interceding with Almighty God. However, the handmaid of God was not without envy and attacks from the wickedness of our human race, through vexations, illnesses, deceptions, and terrors stirred up by the devil, so that she might abandon her holy purpose and her fervor and constancy of virtues; yet, she repelled the devil and other evil spirits with prompt contempt, or by the holy sign of the cross, or by the devout invocation of the Holy Name of Jesus, with divine power. After overcoming these temptations and conflicts, it is said that the most merciful God, through His angels and through heavenly apparitions, gently refreshed His servant and filled her with holy joy. It is also narrated that our Lord Jesus Christ Himself appeared to Hosanna more than once, in human form, either as a child, or carrying a cross, or gloriously resurrected, or miraculously ascending into heaven, and that in each apparition, she experienced appropriate feelings of sorrow, compassion, gratitude, and joy, but always with the most fervent charity. Endowed with the gift of prophecy, she foretold many future events, both prosperous and sad, public and private, which were steadfastly verified, as is known to all, and as reliable historical writers and witnesses expressly affirm. Finally, this wise and prudent virgin, after being afflicted for almost two months with a life-threatening illness, which worsened day by day, shone even more brightly in her final struggle with patience and holiness, strengthened and fortified by the sacraments of the Church, with her eyes raised to heaven and repeatedly invoking the most holy name of Jesus, she breathed her last on April 27, 1565, at the age of seventy-two. The remarkable reputation for holiness that Hosanna had acquired in life grew

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even greater after her death, due to the devotion and the crowds of people who visited her remains, which were fragrant and of angelic appearance, and also due to the solemn funeral ceremonies.

[*Latin ed. p. 41*]

The Holy Congregation of Rites [requests] that, after these things, you diligently offer prayers, with faith and gratitude, before the glorious shrine, imploring and receiving the graces and benefits desired. What has been recounted thus far can be more fully learned from trustworthy authors who have described the life and holiness of the Virgin Hosanna, and the devotion rendered to her, with more eloquent pens; among these, Father Bazzi, dating from the year 1589, Father Cerva, dating from the year 1736, Father John de Rechac, in the book entitled "Annus Dominicanus - as well as Sacred-Dominican Ephemerides," and several other lives of the same Virgin published in France and Germany. However, the most important and abundant source is the Ordinary Process, duly conducted by the Bishop of Catharensi, and concluded with the subsequent opinion of the Ordinary, not only concerning the life and holiness of the Handmaid of God, but especially concerning the public and ecclesiastical devotion rendered to her from time immemorial, with the exception of the case exempted by the decrees of Pope Urban VIII. This Process was presented to the Congregation of Sacred Rites in order to obtain and secure from the Apostolic See the definitive confirmation of this devotion to the Virgin Hosanna, and of the opinion of the Bishop of Catharensi in its favor. First of all, it must be noted that, in the preparation of this Cause's Process by the Apostolic See, a dispensation was granted on January 9, 1924, from the newly introduced order of law by decrees of the Sacred Congregation of Rites of November 11, 1912, and January 31, 1913, and canons 2125-2135 of the Code of Canon Law, while observing the ancient order until the new one was in force. However, the proponents of the Cause, supported by the procedural acts, considered the arguments presented to be valid, not only concerning the confirmation of the holiness of Hosanna, but, which is especially important in this case, concerning the public, ecclesiastical devotion to her, which has persisted from the beginning, or from her death, in the year 1565, to the present time. From the aforementioned acts, this kind of devotion is proven by the elevation [of her remains], the translation of relics, the veneration of relics and images, the titles of Blessed or Saint attributed to her, from martyrologies, menologies, and calendars, from public supplications, from festivals annually celebrated liturgically with the celebration of Masses in honor of Blessed Hosanna, from the name of the Blessed being given to infants in the sacred font of baptism, from the election by the clergy and the people of a city and town as her special patroness before God, from votive tablets and gifts offered by the faithful for the sake of obtaining graces, and finally, from the pious pilgrimages made by the faithful, and even by schis-

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matics, to Mount Nigri, to the venerated shrine, and to the relics, and to the Virgin Hosanna, so that she may be invoked with confidence as a heavenly advocate. As for the immemorial devotion, or the case exempted from the decrees of Urban, the proponents of the Cause, although they could not manifestly sustain the prescription of an immemorial or centennial period from the year 1534 to the year 1634 in this Cause, due to a lack of...

[*Latin ed. p. 42*]

42 Acta Apostolicae Sedis - An Official Commentary for Thirty Years, yet another case, distinct from that one and excepted by His Holiness Urban VIII, asserted that, for a very long time, with the knowledge and tolerance of the Apostolic See and the Ordinaries of Cattaro, they had proven themselves to possess a legitimate title in the present Cause. And if the presented proofs do not seem sufficient to render a favorable judgment according to law, these same petitioners were encouraged with the firm hope that the complete procedural acts, the most celebrated reputation of sanctity, the clarity of the long-standing devotion, the knowledge and tolerance of ecclesiastical authority, by the wise judgment of the Eminent Fathers of the Sacred Congregation of Rites, ratified and approved by the Supreme Pontiff, will bring this noble Cause, known and surrounded by splendid circumstances, to the long-desired apostolic confirmation for a prosperous and happy outcome of the ancient and persevering devotion to Blessed Hosanna. Therefore, at the urgent request of the Reverend Father Francis Maria Guerrini, of the Order of Preachers, and Postulator of this Cause, and of the Reverend Masters General and the entire Order of the Brothers and Sisters of Saint Dominic Gusman, with fervent prayers, and attentive letters from numerous Archbishops and Bishops, as well as Chapters of cathedral and collegiate churches, and Superiors of both Orders and Religious Congregations, of both sexes, from Cattaro and other neighboring dioceses, together with the presidents, notables, and citizens, especially of the region of Dalmatia, the Eminent and Reverend Lord Andrew Cardinal Frühwirth, Chancellor of the Holy Roman Church, and Relator of this Cause, in the meeting of the Congregation of Sacred Rites, convened on a designated day at the Vatican, proposed the following question for discussion: "Does a public and ecclesiastical cult exist, rendered to the Servant of God Hosanna of Cattaro, Virgin of the Third Order of Saint Dominic?" And the Eminent and Reverend Fathers, entrusted with the safeguarding of the rites, after the report of the Eminent Cardinal Relator, having heard the voice and the written statement of the Reverend Father Charles Salotti, General Promoter of the Faith, after carefully considering all matters, judged it fitting to write: "Affirmatively, or, considering the particular circumstances of this Cause, the cult should be confirmed if it pleases the Most Holy." On December 20, 1927. With all of this related to the Most Holy Pope Pius XI by the same General Promoter of the Faith, His Holiness approved the rescript

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of the aforementioned Sacred Congregation and confirmed the cult of the Blessed Virgin Hosanna, of the Third Order of Saint Dominic, on December 21, 1927.

[Signature] A. CAED. VICO, Bishop of Portuense and Rufinae, Sacred Roman Church.

[Signature] L. S. Angelus Mariani, Secretary.

[*Latin ed. p. 43*]

43 The Roman Rota. ACTS OF THE TRIBUNALS. SACRED ROMAN ROTA. I. Causes heard in the Tribunal of the Sacred Roman Rota in the year 1927, of which the definitive judgment is published only in the dispositive part: I. BITURICEN. – NULLITY OF MARRIAGE on the grounds of coercion and fear. Rotal Session: A. Jullien, Judge; F. Vinculi, Defender of the Bond, Substitute: C. Guglielmi, A. Wynen. Counsel appointed by gratuitous patronage: V. Sacconi. Question: "Whether the nullity of the marriage can be established in this case." Judgment of January 15th: "Affirmative." II. N. N. – NULLITY OF MARRIAGE on the grounds of affinity arising from an illicit union. Rotal Session: M. Massimi, Dean, Judge; I. Grazioli, F. Parrillo. Defender of the Bond, Substitute: C. Conte. Counsel appointed by gratuitous patronage: I. Stella. Question: "Whether the nullity of the marriage can be established in this case." Judgment of January 19th: "Affirmative." III. CASERTANA. – NULLITY OF MARRIAGE on the grounds of coercion and fear. Rotal Session: M. Massimi, Dean, Judge; I. Grazioli, F. Parrillo. Defender of the Bond: I. Brocco. Counsel appointed by gratuitous patronage: A. Carabini. Question: "Whether the nullity of the marriage can be established in this case." Judgment of January 21st: "Negative." IV. MECHLINIEN. Rotal Session: NULLITY OF MARRIAGE on the grounds of defective consent. M. Massimi, Defender of the Bond: I. Trezzi, Wynen. Counsel: A. D'Alessandri. Dean, Judge, F. Guglielmi, A.

[*Latin ed. p. 44*]

44 Acta Apostolicae Sedis - Commentarium Officiale.

Quaestio: "Num sententia Rotalis diei 19 Aprilis 1926 in hoc casu confirmanda sit, vel infirmanda." Sententia diei 5 Februarii: "Affirmativum ad primam partem, negativum ad alteram, sive: Constat de nullitate matrimonii."

V. N. N. - De NULLITATE MATRIMONII et DISPENSATIONE SUPER RATO.

Rota Turnensis: A. Jullien, Ponens; F. Morano, A. Wynen.

Vinculi Defensor: I. Trezzi.

Advocatus: V. Sacconi.

Quaestio: "Num sententia Rotalis diei 17 Aprilis 1926 in hoc casu confir-

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manda sit vel infirmanda."

Sententia diei 7 Februarii: "Negativum ad primam partem, affirmativum ad secundam, sive: Non constat de nullitate matrimonii, nec consilium praestandum esse SSmmo pro dispensatione super matrimonio rato et non consummato, in casu."

N. N. - De NULLITATE MATRIMONII ex capite vis et metus atque intentionis contra bonum prolis.

Rota Turnensis: Vinculi I. Grazioli, Ponens; F. Parrillo, P. Solieri.

Defensor Substitutus: O. Conte.

Advocatus: V. Sacconi.

Quaestio: "Num constat de matrimonii nullitate in casu."

Sententia diei 9 Februarii: "Negativum."

VII. Contra N. N. - De NULLITATE MATRIMONII ex capite conditionis appositae - indissolubilitatem.

Rota Turnensis: F. Guglielmi, Ponens; H. Quattrocolo, F. Morano.

Vinculi Defensor: I. Trezzi.

Advocati: N. Ferrata, V. Sacconi.

Quaestio: "Num constat de nullitate matrimonii in casu."

Sententia diei 22 Februarii: "Affirmativum."

VIII. A D MI xi ST R. APÓSTOL. OENIPONTANAE. - De NULLITATE MATRIMONII ex capite vis et metus.

Rota Turnensis: U. Mannucci, Ponens; A. Jullien, F. Morano.

Vinculi Defensoris Substitutus: C. Conte.

Advocatus: I. P. Certo.

Quaestio: "Num constat de nullitate matrimonii in casu."

Sententia diei 23 Februarii: "Affirmativum."

[*Latin ed. p. 45*]

Rome, 45, Rota I, X. Concerning the Nullity of Marriage due to coercion and fear. Turnus Botalis: I. Florczak, presiding; TJ. Mannucci, A. Jullien. Defender of the Bond: I. Broceo. Advocate appointed by gratuitous patronage: I. P. Question: "Whether it is established that there is a nullity of marriage in this case." Sentence of March 5th: "Affirmative."

X. MONTISPESSULANI. Concerning the Nullity of a dispensation from an impediment due to an invalid marriage of consanguinity. Turnus Rotalis: F. Parrillo, presiding; I. Florczak, IT. Mannucci. Defender of the Bond: Advocate appointed by gratuitous patronage: F. Fournier. Question: "Whether it is established that there is a nullity of marriage in this case." Sentence of March 14th: "Affirmative."

XI. N. N. Concerning the Nullity of Marriage due to the impotence of the woman. Turnus Rotalis: H. Quattrocolo, presiding; F. Morano, A. Wynen.

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Defender of the Bond: I. Trezzi. Advocate: I. P. Certo. Question: "Whether it is established that there is a nullity of marriage in this case." Sentence of May 17th: "Negative."

XII. N. N. Concerning the Restoration to Integrity. Turnus Rotalis: IT. Mannucci, presiding; A. Jullien, F. Morano. Promoter of Justice: F. Bracci. Advocates: H. Ben vignati, N. Patrizi. Question: "Whether there is a place for restoration to integrity in this case." Sentence of March 20th: "Negative."

XIII. KIELCEN. Concerning the Nullity of Marriage due to coercion and fear. Turnus Rotalis: I. Florczak, presiding; U. Mannucci, A. Jullien. Substitute for the Defender of the Bond: C. Conte. Advocate: I. P. Certo. Question: "Whether it is established that there is a nullity of marriage in this case." Sentence of March 30th: "Affirmative."

XIV. WESTMONASTERIEN. Concerning the Nullity of Marriage due to a condition imposed contrary to the good of the sacrament. Turnus Rotalis: I. Grazioli, presiding; F. Parrillo, F. Solieri. Defender of the Bond: I. Trezzi. Advocate: N. Ferrata.

[*Latin ed. p. 46*]

46. Acta Apostolicae Sedis - Official Commentary. Question: "Does a nullity of marriage exist in this case?" Sentence of April 11th: "Affirmative" (Cf. A. A. S., XIX, 217).

XV. KLECEN. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotational Tribunal: I. Florczak, presiding; TJ. Mannucci; A. Jullien. Defender of the Bond: I. Trezzi. Advocate appointed for free legal assistance: D. Lazzarato. Question: "Does a nullity of marriage exist in this case?" Sentence of April 12th: "Affirmative," based on the grounds of force and fear.

XVI. VARSAVIEN. - NULLITY OF MARRIAGE. Rotational Tribunal: U. Mannucci, presiding; F. Guglielmi; H. Quattrocolo. Defender of the Bond: I. Trezzi. Advocate: A. D'Alessandri. Question: "Does a nullity of marriage exist in this case?" Sentence of April 13th: "Affirmative."

XVII. NAMURCEN. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotational Tribunal: F. Parrillo, presiding; F. Solieri; I. Florczak. Substitute for the Defender of the Bond: Advocate: N. C. Conte. Patrizi. Question: "Does a nullity of marriage exist in this case?" Sentence of April 22nd: "Negative."

XVIII. Sandomirien. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotational Tribunal: TJ. Mannucci, presiding; A. Jullien; F. Guglielmi. Substitute for the Defender of the Bond: Advocate appointed for free legal assistance: C. Conte; I. Stella. Question: "Does a nullity of marriage exist in this case?" Sentence of April 25th: "Affirmative."

XIX. VIENNEN. - NULLITY OF MARRIAGE based on the ground of

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clandestine marriage. Rotational Tribunal: TJ. Mannucci, presiding; A. Jullien; A. Wynen. Defender of the Bond: I. Trezzi. Advocate appointed for free legal assistance: I. Stella. Question: "Does a nullity of marriage exist in this case?" Sentence of May 2nd: "Negative."

XX. N. N. - NULLITY OF MARRIAGE based on the ground of a condition imposed contrary to the good of the offspring. Rotational Tribunal: I. Grazioli, presiding; F. Parrillo; F. Solieri.

[*Latin ed. p. 47*]

47. Defender of the Bond: I. Trezzi. Advocate appointed gratuitously: H. Benvignati. Question: "Whether there exists a nullity of marriage in this case." / Judgment of May 4th: "Affirmative." X X I. N. N., and NULLITY OF MARRIAGE based on the grounds of simulated consent to a dispensation. Rotational Court: I. Grazioli, Presiding, F. Parrillo, F. Solieri. Substitute Advocate for the Defender of the Bond: C. Conte. Advocate appointed gratuitously: Th. Ragusa. Questions: I. "Whether there exists a nullity of marriage in this case"; and, to the extent that the answer is negative, II: "Whether counsel should be given to the Reverend Father regarding a dispensation concerning a marriage that is valid but not consummated, in this case." Judgment of May 10th: "Regarding the first question: Negative; regarding the second: Affirmative." XXII. VESTMONASTERIEN. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotational Court: M. Massimi, Dean, Presiding, I. Grazioli, F. Guglielmi. Defender of the Bond: I. Trezzi. Advocates: V. Sacconi, I. P. Certo. Question: "Whether there exists a nullity of marriage in this case." Judgment of May 14th: "Negative." XXIII. MONTISPESSULANI. - NULLITY OF MARRIAGE based on the grounds of force and fear, and simulated consent. Rotational Court: F. Guglielmi, Presiding, H. Quattrocolo, F. Morano. Substitute for the Defender of the Bond: C. Conte. Advocate: H. Benvignati. Question: "Whether there exists a nullity of marriage in this case." Judgment of May 28th: "Negative." XXIV. TORNACEN. - NULLITY OF MARRIAGE based on the grounds of simulated consent. Rotational Court: IT. Mannucci, A. Jullien, Presiding, F. Guglielmi. Defender of the Bond: I. Trezzi. Advocate: D. Lazzarato. Question: "Whether the judgment of the Rotational Court of July 27, 1925, should be confirmed or overturned in this case." Judgment of June 1st: "Negative regarding the first part, affirmative regarding the second, that is to say: There does not exist a nullity of marriage in this case."

[*Latin ed. p. 48*]

48 Acta Apostolicae Sedis - Commentarium Officiale X X V. ROMA. - NULLITY of marriage, based on coercion and fear. Turnus Botalis: I. Grazioli, Presiding, F. Parrillo, F. Solieri. Defender of the Bond: I. Stella. Advocate appointed by gratuitous patronage: V. Pozzani. Question: "Whether there

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exists a nullity of marriage in this case." Sentence of July 16th: "Affirmative." XXVI. N. X? - NULLITY of marriage, based on a condition imposed and not purified. Turnus Rotalis: I. Florczak, Presiding, U. Mannucci, A. Jullien. Substitute for the Defender of the Bond: C. Conte. Advocate appointed by gratuitous patronage: B. Pellegrini. Question: "Whether there exists a nullity of marriage in this case." Sentence of June 7th: "Negative." XXVII. MECHLINIEN. - NULLITY of marriage, based on coercion and fear. Turnus Rotalis: M. Massimi, Dean, Presiding, I. Grazioli, F. Parrillo. Defender of the Bond: I. Trezzi. Advocates: V. Sacconi, I. P. Certo. Question: "Whether the sentence of the Turnus Rotalis of July 26th, 1926, should be confirmed or reformed in this case." Sentence of June 8th: "Affirmative with regard to the first part, negative with regard to the second part, that is, whether there exists a nullity of marriage." XXVIII. mae GURCEN. - NULLITY of marriage, based on a substantial defect. Turnus Rotalis: I. Mannucci, Presiding, A. Jullien, A. Wynen. Defender of the Bond appointed: I. Brocco. Advocate: D. Lazzarato. Question: "Whether there exists a nullity of marriage in this case." Sentence of June 11th: "Negative." XXIX. SALISBURGEN. - NULLITY of marriage, based on coercion and fear. Turnus Rotalis: F. Guglielmi, Presiding, H. Quattrocolo, F. Morano. Defender of the Bond appointed: I. Stella. Advocate appointed by gratuitous patronage: P. Mottis. Question: "Whether there exists a nullity of marriage in this case." Sentence of June 28th: "Negative." XXX. N. N. - NULLITY of marriage, based on the impotence of the man. Turnus Rotalis: I. Grazioli, Presiding, F. Parrillo, F. Solieri. Defender of the Bond: I. Trezzi.

[*Latin ed. p. 49*]

49. Roman Rota, Advocate: V. Sacconi. Doubts: I. "Does a nullity of marriage exist in this case?" and, to the extent that the answer is negative, II: "Should counsel be given to the Reverend Father regarding a dispensation concerning a marriage that is valid but not consummated, in this case?" Sentence of June 28th: "To I, negatively. To II, counsel should be given to the Reverend Father concerning a marriage that is valid but not consummated, in this case."

31. PARISIAN. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotalian Session: IT. Mannucci, Presiding, A. Jullien, F. Guglielmi. Substitute for the Defender of the Bond: Advocate: Doubt: X. C. Conte, Ferrata. "Does a nullity of marriage exist in this case?" Sentence of July 1st: "Affirmatively."

32. PARISIAN. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotalian Session: M. Massimi, Dean, Presiding, I. Grazioli, F. Morano. Substitute for the Defender of the Bond: C. Conte. Advocate: V. Sacconi. ... Doubt: "Should the sentence of the Rotalian Session of June 20, 1924, be confirmed or overturned in this case?" Sentence of July 2nd: "Affirmatively, regarding the first part; negatively regarding the second,

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that is, does a nullity of marriage exist in this case?"

33. TOLOUSE. - CREDIT. Rotalian Session: A. Jullien, Presiding, F. Guglielmi, A. Wynen. Advocates acting under gratuitous patronage: B. Pellegrini, F. Fournier. Doubt: "What sum should R. D. Dessane pay to Lady Alice Figadère in this case?" Sentence of July 5th: "That none of the sums mentioned should be paid by R. D. Dessane to Lady Alice Figadère in this case."

34. S. JACOBIDECHILE. - RESTITUTION IN INTEGRUM AND COMPROMISE. Rotalian Session: F. Parrillo, Presiding, F. Solieri, I. Florczak. Promoter of Justice: F. Bracci. Doubts: I. "Is there grounds for restitution in integrum against the sentence of appeal?" And, to the extent that the answer is affirmative: II. "Is the Seminary obligated to uphold the compromise in question?" III. "Is the Seminary, or Lord Labbé, or both together, obligated to compensate Lord Zavala for any damages that may have been caused to him in this case?"

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis - Official Commentary. Sentence of July 25th: "Regarding I, Affirmative; regarding II, Negative, and regarding the intent. The intent is that, unless the Seminary's rights are harmed by the Archbishop, together with a group of assessors, in judging the matter, the promise made to the plaintiff should be fulfilled, with the legally required provisions observed. Regarding III, Negative."

35. MECHLINIEN. - NULLITY OF MARRIAGE based on the defect of consent. Rotational Tribunal: M. Massimi, Becanus, Ponens, I. Grazioli, A. Wynen. Defender of the Bond: I. Trezzi. Advocate: N. Ferrata. Doubt: "Whether the nullity of the marriage can be established in this case." Sentence of July 9th: "Affirmative."

36. ROMA. - NULLITY OF MARRIAGE based on the defect of consent. Rotational Tribunal: F. Solieri, Ponens, I. Florczak, U. Mannucci. Defender of the Bond: I. Trezzi. Advocate: V. Sacconi. Doubt: "Whether the nullity of the marriage can be established in this case." Sentence of July 16th: "Negative."

37. VICARIATUS APOSTOLICUS OCEANIAE CENTRALIS. - NULLITY OF MARRIAGE based on the defect of consent. Rotational Tribunal: A. Jullien, Ponens, F. Guglielmi, H. Quattrocolo. Defender of the Bond, appointed: I. Brocco. Advocate, by mandate of gratuitous legal aid: T. Ragusa. Doubt: "Whether the nullity of the marriage can be established in this case." Sentence of July 23rd: "Affirmative."

38. BONONIEN. - PAROCHIAL BOUNDARIES. Rotational Tribunal: F. Parrillo, Ponens, F. Solieri, I. Florczak. Advocates: V. Sacconi, D. Lazzarato for the convent, by mandate of gratuitous legal aid. Doubts: I. "Whether the disputed territory pertains to the parish of the Saints Vitalis and Agricola,

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or rather, to the parish of Saint Sigismund, in this case. II. To whom, and in what amount, should restitution be made for the parochial rights exercised in the meantime over the disputed territory, according to the decree of the Ordinary of Bologna, of March 31, 1925, in this case?" Sentence of July 25th: "Regarding I, Negative for the first part; Affirmative for the second part; that is, the disputed territory pertains to the parish of Saint Sigismund. Regarding II, Provision is made in I."

[*Latin ed. p. 51*]

51. "Roman Consistory, July 10, 1937. – DEFAMATION. Present: M. Massimi, Becanus, Ponens. Promoter of Justice: F. Bracci. Advocates appointed for gratuitous assistance: V. Sacconi, A. Pericoli. Question: I. "Whether it can be established that the Reverend X defamed the Reverend N, to such an extent that there is cause for retraction in this case." II. "Who is to bear the expenses of the first judgment in this case?" Judgment, dated July 28: "To I, negatively. To II, the expenses are to be borne by both parties."

40. TREVIREN. – NULLITY OF MARRIAGE on the grounds of lack of consent. Roman Consistory: U. Mannucci, Ponens, A. Jullien, F. Morano. Defender of the Bond: I. Trezzi. Advocate appointed for gratuitous assistance: B. Pellegrini. Question: "Whether the nullity of the marriage can be established in this case." Judgment, dated July 30: "Negatively."

41. N. N. – RECOVERY OF POSSESSION. Roman Consistory: F. Guglielmi, Ponens, F. Morano, A. Wynen. Promoter of Justice: F. Bracci. Advocates: V. Sacconi, H. Benvignati. Question: "Whether the judgment of the Consistory, dated January 23, 1926, should be confirmed or overturned, with regard to the part in which it ordered that the price of the purchase of the buildings be paid in current monetary value, in this case." Judgment, dated July 30: "The judgment of the Consistory is to be confirmed in this case."

42. N. N. – NULLITY OF MARRIAGE on the grounds of the husband's impotence. Roman Consistory: M. Massimi, Decanus, Ponens, H. Quattrocolo, F. Morano. Defender of the Bond: I. Trezzi. Advocate: N. Ferrata. Question: "Whether the nullity of the marriage can be established in this case." Judgment, dated August 4: "Affirmatively."

43. LUBLINEN. – NULLITY OF MARRIAGE on the grounds of violence and coercion. Roman Consistory: I. Florczak, Ponens, TJ. Mannucci, A. Jullien. Defender of the Bond: C. Conte. Advocate: I. P. Certo. Question: "Whether the nullity of the marriage can be established in this case." Judgment, dated August 8: "Affirmatively."

[*Latin ed. p. 52*]

Acta Apostolicae Sedis - XLIV. IS. X. - APPROPRIATIONS. Official Commentary on INDEBITAE and PENALTIES. Turnus Botalis: F. Parrillo, Presiding; P. Solieri; I. Florczak. Promotor Iustitiae: F. Bracci. Advocates: A.

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Carabina; I. B. Ferrata, for the gratuitous defense, by mandate of the patronage. Doubts: I. "Whether and to what sum the Sacred. N. V. still owes to the Church in this case." II. "And what penalties are to be imposed on the Sacred. X." Sentence of August 9th: "Negative to both."

XLV. BITURIGEN. - NULLITY OF MARRIAGE, based on the grounds of force and fear. Turnus Botalis: F. Parrillo, Presiding; F. Solieri; I. Florczak. Substitute for the Defender of the Bond: C. Conte. Advocate: N. Ferrata. Doubt: "Whether the sentence of the Turnus Botalis of July 27, 1926, should be confirmed or rejected, in this case." Sentence of August 9th: "The sentence is to be confirmed, that is, that the marriage is null in this case."

XLVI. VICARIATUS APOSTOLICUS DENINGPO. - NULLITY OF MARRIAGE, based on the grounds of force and fear. Turnus Botalis: H. Quattrocolo, Presiding; F. Morano; A. Wynen. Appointed Defender of the Bond: Advocate N. Ferrata, by mandate of the gratuitous patronage: B. Pellegrini. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of August 10th: "Affirmative."

XLVII. DREPANEN. - JURISDICTIONAL MATTERS. Turnus Botalis: A. Jullien, Presiding; F. Guglielmi; H. Quattrocolo. Promotor Iustitiae: F. Bracci. Advocates: O. Giusino; H. Benvignati. Doubts: I. "Whether the Municipality of Montis S. Iuliani enjoys the right of patronage in the Church of S. M. Virginis in the locality of Custonaci, by virtue of the Bull of Gregory XIII of the year 1574, or by any other canonical title, in this case." And, to the extent that it is affirmative: II. "Whether the episcopal clause in the decree of April 11, 1909, regarding the free collation of a new parish and its free provision, should be declared invalid in this case." Sentence of August 10th: "Affirmative to the first doubt; negative to the second doubt."

XLVIII. BRIXIEN. - NULLITY OF MARRIAGE, based on the grounds of force and fear. Turnus Botalis: I. Florczak, Presiding; TJ. Mannucci; A. Jullien. Substitute for the Defender of the Bond: C. Conte.

[*Latin ed. p. 53*]

53. The Roman Rota, Advocate appointed by virtue of gratuitous patronage: I. Stella. Question: "Whether there exists a nullity in the marriage in this case." Judgment of August 11th: "Affirmative." XLIX. Concerning nullity of marriage, based on coercion and fear. Turnus [Session] of the Rota: A. Jullien, Presiding; F. Guglielmi; H. Quattrocolo. Defender of the Bond appointed: I. Brocco. Advocate appointed by virtue of gratuitous patronage: I. Stella. Question: "Whether there exists a nullity in the marriage in this case." Judgment of October 19th: "Negative." L. SIGNINA. - Concerning nullity of marriage, based on coercion and fear. Turnus of the Rota: T. Grazioli, Presiding; F. Parrillo; F. Solieri. Substitute Defender of the Bond: C. Conte. Advocate appointed by virtue of gratuitous patronage: V. Sacconi. Question: "Whether the judgment of the Rota of June 17, 1924, should

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be confirmed, or overturned, in this case." Judgment of November 10th: "The judgment of the Rota is to be confirmed, that is to say, that there does not exist a nullity in the marriage in this case." LI. OLOMUCEN. - Concerning nullity of marriage, based on clandestine marriage. Turnus of the Rota: A. Jullien, Presiding; F. Guglielmi; A. Wynen. Defender of the Bond: I. Trezzi. Advocate appointed by virtue of gratuitous patronage: T. Ragusa. Question: "Whether there exists a nullity in the marriage in this case." Judgment of November 22nd: "Negative." LH. VARSAVIEN. - Concerning nullity of marriage, based on coercion and fear. Turnus of the Rota: M. Massimi, Dean, Presiding; I. Grazioli; F. Parrillo. Substitute Defender of the Bond: C. Conte. Advocate appointed by virtue of gratuitous patronage: S. Rzewnicki. Question: "Whether there exists a nullity in the marriage in this case." Judgment of November 24th: "Affirmative." LIII. N. N. - Concerning nullity of marriage, based on a condition imposed. Turnus of the Rota: F. Parrillo, Presiding; F. Solieri; F. Florczak. Defender of the Bond appointed: I. Brocco. Advocate appointed by virtue of gratuitous patronage: S. Rzewnicki. Question: "Whether there exists a nullity in the marriage in this case." Judgment of December 2nd: "Negative."

[*Latin ed. p. 54*]

54 Acta Apostolicae Sedis - Commentarium LIV. CRACOVIEN. - Concerning the Nullity of Marriage, based on the grounds of coercion, fear, and imposed conditions contravening the essence of the marriage.

Tournus: A. Jullien, presiding; F. Guglielmi; Ponens; F. Morano.

Substitute Defender of the Bond: C. Conte.

Advocate appointed by the office of gratuitous legal aid: D. Lazzarato.

Doubts:

I. "Whether the decision of the Sacred Roman Rota of June 4, 1924, should be confirmed or overturned in this case."

II. "Whether the nullity of the marriage can be established based on the ground of an imposed condition contravening the essence of the marriage, in this case."

Decision of December 3:

Regarding I: "The decision of the Sacred Roman Rota is to be confirmed."

Regarding II: "Negatively, that is, the nullity of the marriage cannot be established in this case."

LV. N. N. - Concerning the Nullity of Marriage based on the ground of an imposed condition.

Tournus: F. Parrillo, presiding; Ponens; F. Solieri; I. Florczak.

Substitute Defender of the Bond: C. Conte.

Advocate: Y. Sacconi.

Doubt: "Whether the decision of the Sacred Roman Rota of July 6, 1926,

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should be confirmed or overturned in this case."

Decision of December 5: "The decision of the Sacred Roman Rota is to be confirmed, that is: The nullity of the marriage is established in this case."

LVI. TORNACEN. - Concerning the Nullity of Marriage based on the grounds of coercion and fear.

Tournus: A. Jullien, presiding; Ponens; F. Guglielmi; A. Wynen.

Substitute Defender of the Bond: C. Conte.

Advocates: V. Sacconi; N. Ferrata.

Doubt: "Whether the nullity of the marriage can be established in this case."

Decision of December 7: "Negatively."

LVII. N. N. - Concerning the Nullity of Marriage based on the ground of an imposed condition.

Tournus: I. Grazioli, presiding; Ponens; F. Parrillo; F. Solieri.

Substitute Defender of the Bond: C. Conte.

Advocate: I. P. Certo.

Doubt: "Whether the nullity of the marriage can be established in this case."

Decision of December 10: "Affirmatively."

LVIII. ALLADEN. - Concerning the Nullity of Marriage based on the grounds of coercion and fear.

Tournus: I. Florczak, presiding; Ponens; IL Mannucci; A. Jullien.

Substitute Defender of the Bond: I. Brocco.

Advocate: I. P. Certo.

Doubt: "Whether the nullity of the marriage can be established in this case."

Decision of December 17: "Negatively."

[*Latin ed. p. 55*]

55. *S. Romana Bota* L I X . X . X. - Concerning the NULLITY of a MARRIAGE, based on a condition imposed. *Turnus Rotalis*: M. Massimi, Dean, presiding; I. Grazioli, F. Guglielmi. Defender of the bond appointed: I. Stella. Advocate: V. Sacconi. Question: "Whether the Rotal sentence of July 27, 1917, should be confirmed or rejected, in this case." Sentence of December 21: "The Rotal sentence should be confirmed, or it does not establish the nullity of the marriage, in this case." L X. NANNETEN. - Concerning the NULLITY of a MARRIAGE, based on the grounds of force and fear. *Turnus Rotalis*: H. Quattrocolo, presiding; F. Morano, A. Wynen. Defender of the bond: H. Substitute: C. Conte. Advocate: Benvignati. Question: "Whether the nullity of the marriage is established, in this case." Sentence of December 30: "Negatively." L X I. ROMANA. -

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Concerning the NULLITY of a MARRIAGE, based on a condition imposed. *Turnus Rotalis*: M. Massimi, Dean, presiding; I. Grazioli, F. Parrillo. Defender: I. Trezzi. Advocates: V. Sacconi, V. Pozzani. Question: "Whether the Rotal sentence of July 16, 1927, should be confirmed or rejected, in this case." Sentence of December 30: "The Rotal sentence should be confirmed, or it does not establish the nullity of the marriage, in this case." (Cf. n. XXXVI). II. Cases which were concluded during the same year of 1927, either definitively, or which lacked a definitive sentence, and to which are added decrees concerning appeals against the rejection of petitions. I. N. N. - Concerning the nullity of a marriage based on the impotence of the man, before R. P. D. Guglielmi. By decree of January 11, considering the death of the actress, it was decreed that the proceedings be placed in the Archive.

[*Latin ed. p. 56*]

56. Acta Apostolicae II. MOGUNTINA. - Regarding the matter of the nullity of a marriage based on coercion and fear, before the Most Reverend and Most Eminent Lord Solieri. Since the plaintiff has not initiated any procedural action to pursue an appeal, the Reverend Father Ponens declared, by decree of January 1st, that the petition had been abandoned.

III. N. N. - Regarding the nullity of a marriage based on impotence, before the Reverend Father Florczak. Considering the renunciation of the plaintiff's advocate, and after hearing the opinion of the Defender of the Bond, the Reverend Father Ponens, on January 31st, decreed the acceptance of said renunciation.

IV. IACTEN. - Regarding the rejection of a petition, before the Reverend Father Florczak. In accordance with Canon 1709, number 3, the Sacred Roman Rota decreed on February 14th that it was not competent in the case of Tournus.

V. I. N. - Regarding the nullity of a marriage based on lack of consent, before the Reverend Father Massimi, Dean. In accordance with Canon 1736, since no procedural action has been initiated for two years, the Reverend Father Ponens declared the petition closed on March 3rd.

VI. UTINBN. - Regarding a matter of property, before the Reverend Father Solieri. By decree of March 16th, the Reverend Father Ponens ordered that the records of the case be sent to the Sacred Congregation of the Council.

VII. S. IACOBI DE CHILE. - Regarding patronage or endowment, before the Reverend Father Solieri. Since it is established that the plaintiff has died, and since the matter concerns rights that do not pass to the heirs, the Reverend Father Ponens decreed on April 1st that the records be placed in the Archive.

VIII. ZAGRABIEN. - Regarding the nullity of a marriage based on lack

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of consent, before the Reverend Father Mannucci. Considering the declaration of the plaintiff "that neither he nor his wife wish to proceed further," the Reverend Father Ponens decreed on April 8th that the records be placed in the Archive (cf. canons 1740, number 2, and 1741).

X. KATOVICEN. - Regarding competence, before the Reverend Father Grazioli. After hearing the Promoter of Justice, and considering canons 1554 and 2341, the Reverend Father Ponens declared the plaintiff to be lacking the right to act before the Ecclesiastical Tribunal in the same matter as he has with the Vicariate General of Katowice, by decree of May 7th.

[*Latin ed. p. 57*]

S. Romana, July 5th, 1837. – Regarding a defamation case before the Reverend Father Parrillo. After careful consideration of the plaintiff's request and its acceptance by the other party, the Reverend Father Ponens, in accordance with Canon 1740, number 2, admitted the case and ordered that the file of proceedings be placed in the archives of the Tribunal on May 27th. July 11th, 1837. – Regarding the nullity of a marriage based on a condition imposed, before the Reverend Father Jullien. On June 1st, the Reverend Father Ponens ordered that the proceedings be placed in the archives due to the abandonment of the appeal. July 12th, 1837. – Regarding a debt case before the Reverend Father Solieri. The Reverend Father Ponens declared on June 10th that the case had concluded through a settlement between the parties. July 13th, 1837. – ROMA. – Regarding the nullity of a marriage based on coercion and fear, before the Reverend Father Solieri. After hearing the Defender of the Bond and considering Canon 1903, the Reverend Father Ponens decreed on June 17th that no further presentation of the case would be admitted. July 14th, 1837. – ZAGRABIEN. – Regarding a separation case before the Reverend Father Grazioli. Since the plaintiff has not taken any judicial action within a year, the Reverend Father Ponens declared, by decree of June 18th, that the appeal was time-barred. July 15th, 1837. – DE AREQUIPA. – Regarding a prior case before the Reverend Father Parrillo. Since a year has elapsed since the appeal was filed without any procedural action being taken, in accordance with Canon 1736, the Reverend Father Ponens declared, by decree of July 6th, that the appeal was time-barred. July 16th, 1837. – DESMOINEN. – Regarding the nullity of a marriage based on disparity of cult and condition, before the Reverend Father Mannucci. After hearing both the Defender of the Bond and the appellant's advocate, the Reverend Father Ponens ordered on July 16th that the proceedings be sent to the Supreme Sacred Congregation, in accordance with Canon 274, section 3, with all due respect. July 17th, 1837. – Regarding a matter of competence before the Reverend Father Grazioli. Considering the Bishop's decree of December 9th, 1925, in which all disputes against his General Vicar, whether introduced or to be introduced, and whether criminal or contentious, are reserved to himself, and are withdrawn from

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the judicial power of the Official and the prosynodal judges, the Reverend Father Ponens decreed on August 8th.

[*Latin ed. p. 58*]

58. The Apostolic See decreed that the acts of the cause should be returned to the same Bishop, so that he may proceed according to the norms of Canon 1572, and that he may also make use of his own law, according to Canon 1625 § 1.

XVIII. PORT OF SPAIN. - Regarding a hereditary matter before the Most Reverend and Reverend Doctor Massimi, Dean. Since, from the day of the agreement, which was the tenth day of November, in the year 1926, a full year has elapsed, during which no procedural act has been initiated, the appeal presented on the day of November 11th is declared rejected, so that the Royal judgment, impugned by appeal, becomes final, according to Canon 1736. This decree, impugned by appeal by the advocate of the Archbishop of Port of Spain, was confirmed by Tournus, on December 5th.

XIX. MILAN-PAVIA. - Regarding an appeal before the Most Reverend and Reverend Doctor Parrillo. After hearing the Promoter of Justice of this Tribunal, and considering that 1° the Holy Roman Rota knows, in the second and final instance, the causes which are presented to it by legitimate appeal (Canon 1599 § 1, n. 1); 2° that the Promoter of Justice of the Tribunal of the first instance does not have the right to appeal from a judgment rendered in the instance of appeal, but this right pertains to the Promoter who assisted in the other judgment (Canons 1879, 1897 n. 1): on December 19th, the presiding judge decreed that the appeal interposed by the Promoter of Justice of the Tribunal of Milan against the judgment of the Tribunal of Pavia could not be accepted, as it was illegitimate.

XX. NOVARA. - Regarding a request for restitution in integrum before the Most Reverend and Reverend Doctor Parrillo. Since no procedural act has been initiated for two years, the presiding judge, according to Canon 1736, on December 30th, declared the request to be perempted.

From the Chancery of the Holy Roman Rota, January 26, 1928.

L. © S. Sac. Tancredes Tani, Notary.

[*Latin ed. p. 59*]

Most Holy Roman Rota, Book 59, Part 3, Citations of Decrees, I. NULLITY OF MARRIAGE (SWIECINSKI-GRUDZINSKA). Since the actual place of residence of Mary Grudzinska in this cause is unknown, we summon her to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Most Holy Rota in Rome, at Via della Dataria, 94, on February 28, 1928, at 11 o'clock, to resolve the disputed matter, or to subscribe to the following, and to set the date for the hearing of the cause before the Rota: Whether the marriage in this case is null. The ordinaries of the places, the parish priests, the priests,

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and all the faithful who have knowledge of the place of residence of the aforementioned Mary Grudzinska, must take care to inform her of this edictal citation.

I. Grazioli, Prelate.

L.

From the Chancery of the Most Holy Rota, January 18, 1928.

Johannes Ladelci, Notary.

And since the place of current residence of Madame Mary Grudzinska, the defendant in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Most Holy Rota in Rome (Rome, Via della Dataria, n. 94), on February 28, 1928, at 11 o'clock, to agree upon or subscribe to the doubt reported below, and to set the date for the hearing of the cause before the Rota. Does it appear that the marriage in this case is null? The ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mary Grudzinska must, insofar as possible, inform her of this citation.

[*Latin ed. p. 60*]

Acts of the Apostolic See - Official Commentary II KAÜNEN. NULLITY OF MARRIAGE (VAITCJSKAITÉ-VELT). Since the actual place of residence of James Richard Veit is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, 94) on March 10, 1928, at 12 o'clock, to resolve the disputed matter, or to subscribe to the following, and to designate the day for the hearing of the cause before the Rota: Does the nullity of the marriage exist in this case? The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned James Richard Veit, must take care to inform him of this official summons.

F. Guglielmi, Prefect.

From the Chancery of the Tribunal of the Sacred Roman Rota, January 20, 1928.

Johannes Ladelci, Notary.

[French Text: The place of current residence of Mr. Jacques Richard Veit, defendant in this cause, is unknown. We summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, n. 94), on March 10, 1928, at 12 o'clock, to resolve the doubt mentioned below, or to subscribe to it, and to fix the date of the hearing of the cause before the Rota. Does the nullity of the marriage exist in this case? The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge

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of the place of residence of the aforementioned Mr. Jacques Richard Veit must, as far as possible, inform him of this summons.]

[*Latin ed. p. 61*]

61. Acta Pontificiae Commissionis ad Codicis: Canonibus Authentice Interpretandis. Responsa ad Proposita Dubia.

Em. Patres Pontificiae Commissionis ad Codicis, canonibus authentice interpretandis, mandati sunt ut ad singula, in pleno concilio proposita, respondent, sicut sequitur:

I. – DE CONFESSIONE RELIGIOSARUM.

D. 1. Utrum confessio religiosarum, peracta extra loca, de quibus in canone 522 et in responso diei 4 Novembris 1920, sit tantum illicita, an etiam invalida.

D. 2. An verbum adeat canonis 522 sit ita intelligendum ut confessarius advocari nequeat per ipsam religiosam ad loca confessionibus mulierum vel religiosarum legitime destinata.

R. Ad I. Negative ad primam partem, affirmative ad secundam.

Ad II. Negative.

II. – DE ABSOLUTIONE IN PERICULO MORTIS.

D. An absolutio in periculo mortis, secundum canonem 882, limitetur ad forum internum, an extendatur etiam ad forum externum.

R. Affirmative ad primam partem, negative ad secundam.

III. – DE DISPENSATIONIBUS MATRIMONIALIBUS.

D. An verba pro casibus occultis canonis 1045 § 3 intelligenda sint tantum de impedimentis matrimonialibus natura sua et facto occultis, an etiam natura sua publicis et facto occultis.

R. Negative ad primam partem, affirmative ad secundam.

IV. – DE SUB DELEGATIONE ASSISTENDI MATRIMONIIS.

D. 1. An vicarius cooperator, qui ad normam canonis 1096 § 1 a parocho vel loci Ordinario generalem obtinuit delegationem assistendi matrimoniis, alium determinatum sacerdotem subdelegare possit ad assistendum matrimonio determinato.

[*Latin ed. p. 62*]

62 Acta Apostolicae Sedis - Official Commentary, Part II. Whether a parish priest or the local Ordinary, who, according to canon 1096 § 1,

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has delegated a specific priest to assist at a marriage, can also grant him permission to delegate another specific priest to assist at the same marriage. A. Affirmative to both questions. Rome, 28th of December, 1927. P. Card. GASPARRI, President. L. j$j S. Joseph Bruno, Secretary.

[*Latin ed. p. 63*]

The Roman Curia Diary, 63. DIARIUM ROMANAE CURIAE. Thursday, January 12, 1928. His Holiness received in a solemn audience His Majesty Amantjllah, King of Afghanistan.

SACRED CONGREGATION OF RITES. Tuesday, January 17, 1928, in the Apostolic Palace at the Vatican, with the participation of the Most Eminent and Reverend Lords Cardinals, and with the votes of the Most Eminent Prelates, Officials, and Theological Consultors who comprise the Sacred Congregation of Rites, a preparatory session was held to discuss the question concerning the heroism of the virtues exercised by the Venerable Servant of God, Mary Crucified of Rosa, Foundress of the Handmaids of Charity, in the diocese of Brzesc.

Tuesday, January 24, 1928, at the Most Eminent and Reverend Cardinal Anthony Vico, Promoter of the cause of Beatification and Canonization of the Venerable Servant of God, John Bosco, Priest, Founder of the Pious Salesian Society and of the Institute of the Daughters of Mary Help of Christians, a preparatory session of the Sacred Rites was held, to discuss the question concerning two miracles which are asserted to have been wrought by God through the intercession of the same Venerable one, which are proposed for his beatification.

SECRETARY OF STATE. APPOINTMENTS. By letters from the Secretary of State, the Holy Father Pius X, may he happily reign, deigned to appoint:

January 13, 1928. The Most Eminent Cardinal Enrico Lépicier, Member of the Sacred Congregation for Seminaries and Universities.

The Reverend Father Carlo Fontaine, of the Congregation of the Mission, Consultor of the same Sacred Dicastery.

January 20. The Reverend Monsignor Francesco Morano, Consultor of the Sacred Congregation of the Council.

[*Latin ed. p. 64*]

-64 PAPAL HOUSEHOLD

BY ORDER OF

With the tickets of His Eminence, the Most Reverend Monsignor, the Holy Father Pius XI, may He reign happily, has deigned to appoint:

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Extraordinary Secret Chamberlains of His Holiness:

November 23, 1927.

Monsignor Andrea Kuczka, of the archdiocese of Bucharest.

December 5th.

Monsignor Domenico R. Garcia, of the archdiocese of Santa Fe.

January 4, 1928.

Monsignor Giovanni Babbi (Geziret).

January 16th.

Monsignor Luigi Traglia (Rome).

January 18th.

Monsignor Andrea Wagner, of the same archdiocese.

Monsignor Antonio Polz, of the same archdiocese.

Honorary Chamberlains in purple vestments of the 8th class:

December 16, 1927.

Monsignor Amedeo Ponz y Martínez, of the archdiocese of Warsaw.

January 14, 1928.

Monsignor Giovanni Zender, of the archdiocese of Koln.

January 18th.

Monsignor Bonaventura Vidalli, of the diocese of Concordia.

January 24th.

Monsignor Paolo Mazzeo, of the diocese of Bovino.

Honorary Chamberlain of Sword and Mantle, extraordinary of the 8th class:

January 19, 1928.

Mr. Taddeo Stark, of the diocese of Katowice.

Honorary Chaplain outside the city of His Holiness:

January 15, 1928.

Monsignor Carlo Colucci, of the archdiocese of Sorrento.

NECROLOGY

July 7, 1927.

Monsignor Lorenzo Stefano M. Monnier, Bishop of Troyes.

July 7th.

Monsignor Giovanni Plaza y Garcia, Bishop of Santander.

September 10, 1927.

Monsignor Agostino Marre, titular Archbishop of Melitene.

October 8th.

Monsignor Pietro Giacomo Muldoon, Bishop of Rockford.

September 30th.

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Monsignor Giuseppe Freri, titular Archbishop of Costanza.
Monsignor Giacomo Klunder, titular Bishop of Selimbria.
December 24th.
Monsignor Becharah Chemali, Maronite Archbishop of Damascus.
January 1st.
Monsignor Antonio Alvaro Ballano, Bishop of Zamora.
January 2, 1928.
Monsignor Giorgio Koletsi, titular Bishop of Sappa.
January 13th.
Monsignor Carlo Falcini, Bishop of S. Miniato.
January 15th.
Monsignor Giuseppe Medardo Kohl, titular Bishop of Samosata.

[*Latin ed. p. 65*]

Year XX - Vol. XX, March 1, 1928, No. 3
ACTA APOTOLICAE SEDIS, Official Commentary

ON THE MODE OF LIFE BETWEEN THE HOLY SEE AND THE CZECHOSLOVAK REPUBLIC

I. – The Holy See and the Czechoslovak Government agree on the principle that no part of the Czechoslovak Republic shall depend on an Ordinary whose seat is located outside the borders of the Czechoslovak State, nor shall any diocese of Czechoslovakia extend beyond the borders of the country. The Holy See and the Czechoslovak Government will agree on the new delimitation and endowment of the dioceses. To prepare for this agreement, two Commissions, independent of each other, will be organized within two months: the first formed by the Holy See and composed of delegates from all interested dioceses, under the presidency of the representative of the Holy See in Prague; the second formed by the Czechoslovak Government and composed of representatives of the interested dioceses and experts.

II. – The administration of ecclesiastical real and movable property in Czechoslovakia, which is currently held under sequestration, is provisional, until the agreement mentioned in the preceding article, and is entrusted to a commission under the presidency of the Episcopate of the interested region.

III. – Religious Orders and Congregations, whose houses are located in Czechoslovakia, shall not depend on the superiors of the provincial houses of the same Orders and Congregations abroad. If the creation of a province in Czechoslovakia is impossible, said Czechoslovak religious houses will be directly subject to the general house. The provincial superiors and the heads of the religious houses dependent directly on the general house shall

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be Czechoslovak citizens.

ACTA, Vol. XX, No. 3. – March 1, 1928.

[*Latin ed. p. 66*]

Acts of the Apostolic See - Official Commentary 66 I V. - Before proceeding to the nomination of Archbishops and diocesan Bishops, Coadjutors with a right of succession, as well as the Ordinary of the armed forces, the Holy See will communicate the name of the candidate to the Government of Czechoslovakia, in order to ensure that the Government has no political reasons to raise objections to this choice. The aforementioned Prelates shall be citizens of Czechoslovakia. By objections of a political nature, are understood all objections that the Government would be able to justify by reasons relating to the security of the State, for example, that the candidate chosen has been guilty of political activity that is irredentist, separatist, or directed against the Constitution or the public order of the country. The name of the candidate, indicated by the Holy See to the Government, as well as the discussions relating thereto, shall remain secret. The provisions regarding the Ordinary of the armed forces shall come into effect only if the system of religious care for soldiers is maintained. In this case, in addition to objections of a political nature, objections relating to the candidate's position in the armed forces will also be taken into account. V. - The dignitaries mentioned in the preceding article, after their nomination by the Holy See, before assuming their functions, shall swear an oath of fidelity to the State of Czechoslovakia using the following formula: "I swear and promise, as befits a Bishop, to be faithful to the Republic of Czechoslovakia, and to do nothing that would be contrary to the safety, security, or integrity of the Republic." VI. - The Government shall take care to bring the legal provisions currently in force into conformity with the present modus vivendi as quickly as possible. This modus vivendi began on February 2nd last, on which day, in response to a communication from the Minister of Foreign Affairs of the Republic of Czechoslovakia, the Cardinal Secretary of State, communicating with the Holy See, approved both the aforementioned modus vivendi and the same arrangement for governance, having been approved by the Supreme Pontiff.

[*Latin ed. p. 67*]

ACTA OF POPE PIUS XI 67. ACTA OF POPE PIUS XI. APOSTOLIC LETTERS. A NEW APOSTOLIC PREFECTURE IS ESTABLISHED FROM THE TERRITORY AND VICARIATES OF OUAGADOUGOU AND BAMAKO IN NORTHERN AFRICA. POPE PIUS XI. For the sake of posterity. — It is the established practice and custom of Our predecessors, the Roman Pontiffs, that in those regions of the world where the Christian religion has flourished, the number of pastors is increased, so that better provision may be made for the good of the Christian flock. Indeed, recently, our beloved

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son, Paulus Voillard, General Director of the Society of African Missions, requested that, after examining the great extent of the apostolic vicariates of Ouagadougou and Bamako in Northern Africa, and considering the care of the Fathers of that Society entrusted with them, a portion of the territory be taken from each of these vicariates, from which an independent mission would be established. We, after consulting with our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all the circumstances, have decided that, in order to better promote the growth of the Catholic Faith among those ethnic groups in whom there is great hope of conversion, we will readily and willingly grant the request of the aforementioned General Director. Therefore, by Our own authority and with full knowledge and mature deliberation, and by the fullness of Our Apostolic power, We hereby detach a portion of territory from the apostolic vicariates of Ouagadougou and Bamako, and from this portion, thus separated or divided by Us from the aforementioned vicariates, We establish a new apostolic prefecture, whose boundaries shall be as follows: To the west, the river Bagoe, beginning from the border of the French colony of Ivory Coast, up to the point where this river flows into the river Bani. To the north, the river Bani, up to the border of the provinces of San and Tougan, within the aforementioned state, which shall remain part of the apostolic vicariate of Bamako; then the northern boundary of the province of San, and the boundary between the French colonies of Sudan and Upper Volta. To the east, the eastern boundaries of the vice-province of Tougan, then the Black Volta River. To the south, the northern boundary of the French colony of Ivory Coast. This.

[*Latin ed. p. 68*]

68. Acts of the new Apostolic Prefecture – Official Commentary. We hereby establish the name Bobo-Dioulasso for the aforementioned Prefecture, and We likewise entrust it, with Our paternal authority, to the care of the Fathers of the Society of African Missions. These things We decree, establishing these present letters as firm, valid, and efficacious, and We declare that they shall remain in force perpetually; that they shall produce and obtain their full and complete effects; and that they shall, for those to whom they pertain, or who may pertain to them, now and in the future, be most efficacious; and that it shall be rightly judged and defined, and that whatever is contrary to these things shall be null and void from now on, if anyone, with any authority whatsoever, should knowingly or unknowingly attempt to alter them. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the fifteenth day of the month of December, in the year 1927, in the sixth year of Our Pontificate. P. CARD. GASPARE, Secretary of State.

II. THE GREAT MAGISTERIUM OF THE ORDER OF THE KNIGHTS

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OF THE HOLY SEPULCHRE IS ABOLISHED, AND THE WORK FOR THE PRESERVATION OF THE FAITH IN THE HOLY LAND AND THE ORDER OF THE KNIGHTS OF THE HOLY SEPULCHRE ARE JOINED UNDER A SINGLE ADMINISTRATION UNDER THE PATRIARCH OF JERUSALEM FOR THE TIME BEING AS RECTOR AND PERPETUAL ADMINISTRATOR OF THE SAME ORDER.

PIUS PP. X. For the perpetual memory of this matter. – Our predecessors, the Roman Pontiffs, have never ceased to foster and honor with due praise whatever pertains to the most sacred office of expanding the Kingdom of Jesus Christ, as the Apostolic See is bound to do. We have learned that, for many years, an institution has existed, under the direction of the venerable Patriarch of Jerusalem, for the Preservation of the Catholic Faith in the Holy Land, which strives in many ways for the growth and protection of the Catholic religion, by promoting schools, publishing useful writings for the people, and holding gatherings and circles for the purpose of proper education or honest recreation; and We believe that the time has come to grant time to this Work, in order to expand it, in response to the requests and desires of many, which have been brought to Our attention on more than one occasion. Indeed, We know that the Knights of the Order of the Knights of the Holy Sepulchre are diligently working for the progress of the Work for the Preservation of the Faith in Palestine, which Our predecessor, the late Pope Pius IX, in the year 1858, with Apostolic Letters under the Fisherman's Ring, dated January 24th, adapted to the customs of the times, under the administration and governance of the Patriarch of Jerusalem.

[*Latin ed. p. 69*]

The acts of Pope Pius XI established that, since, by the tenor of the Apostolic Letters *Nulla celebrior*, dated July 23, 1847, and the instructions issued by the Holy Congregation of Propaganda Fide on December 10 of the same year, the Patriarch, for the time being, had the power to establish the Order of the Knights of the Holy Sepulchre, by which the Custodes Terrae Sanctae, that is, the Guardians of the Holy Land, belonging to the Order of Friars Minor Observant of Saint Francis of Assisi, previously enjoyed rights before the Patriarchal See of Jerusalem, which had been restored; at that time, the Order of the Knights of the Holy Sepulchre, already renowned for its antiquity, consisted of a single grade; but, by the aforementioned letters of 1868, Pope Pius IX divided it into three classes, following the custom of other Equestrian Orders, so that, henceforth, the Equestrian Order of the Holy Sepulchre would consist entirely of "three distinct grades of knights, namely, knights of the first class, or of the Grand Cross; knights of the second class, or Commendators; and knights of the third class, who should all bear the emblem proper to the Order, in a distinct manner according to their respective grade." Later, Pope Pius X, on May 11, 1907, by his letters under the seal, granted that knights of the second class, or Commendators,

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might, according to their particular merits, add another honorific title; and that all knights might be decorated with a new military trophy, according to an approved design, and also with a cross, which, according to ancient custom, had been established by Pope Pius IX as the emblem of the Order. These distinctions of grades within the Equestrian Order of the Knights, and these emblems, are to be maintained even to this day, since they appear to be very suitable for rewarding those who contribute their efforts to promoting the holy and fruitful work of the Preservation of the Faith in the Holy Land, which we have praised above. This purpose, which is so worthy of commendation, so that it may be more easily achieved, we desire that henceforth the Equestrian Order of the Holy Sepulchre and the aforementioned work of the Presentation of the Faith in the Holy Land be united, and become as one body or institution, to be governed by the same Patriarch of Jerusalem. Therefore, the Grand Magistracy of the Order, which Our Predecessor, Pope Pius IX, established and "reserved to the person of the Supreme Pontiff" by the letters *Quam multa*, having been extinguished or completely abolished, we decree and ordain that, from now on, and for the future, notwithstanding the aforementioned Apostolic Letters, which, for this part, we declare to have no validity, the Equestrian Order of the Holy Sepulchre, under the benign protection of the Apostolic See, shall depend solely on the authority of the Patriarch of Jerusalem for the time being, who, therefore, as perpetual Rector and Administrator of the Equestrian Order of the Holy Sepulchre, shall have full and proper power of governance, and shall also enjoy the faculty of instituting new knights in the future. However, we command that all other things be observed strictly as established in the Apostolic Letters *Cum multa*.

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis - The Official Commentary of Pope Pius X, which ought to be considered as the true foundation of the modern Order of the Holy Sepulchre, are established by these numerous documents of Pope Pius X – provided that they do not contradict the tenor of the present documents – and all other Apostolic documents which, in past times, have been issued in favor of the aforementioned Order, and are hereby deprived of all force; we earnestly desire that, henceforth, these two esteemed institutions, namely, the Work for the Preservation of the Faith in Palestine and the Order of the Holy Sepulchre, being united into one body and placed under the direct administration and governance of the Patriarch of Jerusalem, diligently and zealously labor in the Lord's vineyard and attain abundant fruits of salvation. Meanwhile, hoping that this sign of Our benevolence will be beneficial and advantageous to both the Work for the Preservation of the Faith in the Holy Land and the Order of the Holy Sepulchre, which We continuously desire to be under Our benevolent protection, We impart to all the esteemed members of these gatherings, and

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especially to the director, Our paternal blessing in the Lord, with heartfelt good wishes. Notwithstanding any objections, We command that these present documents shall always and forever remain firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and that those to whom they pertain, or who may pertain to them, now and in the future, shall fully support them; and that, accordingly, it shall be duly judged and determined, and that anything to the contrary, attempted by anyone, with any authority, knowingly or unknowingly, shall be declared null and void from this moment forward. Given at Rome, near the Holy Peter, under the Fisherman's ring, on the sixth day of the month of January, in the year 1928, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. TO THE REVEREND AND ILLUSTRIOUS MEN, TO THE COUNCIL OF KAISER, TO THE CATHOLICS FROM GERMANY, CONCERNING ALL THAT IS TO BE DONE. MOST HOLY FATHER, Pope Pius XI, Greetings and Apostolic Blessing. — Since it has now been proven through experience how much the gatherings of the faithful contribute to the benefit of the Holy Church, therefore, with great joy of mind, We have received from you...

[*Latin ed. p. 71*]

The acts of Pope Pius XI, number 71, page 11, record that a convention of sixty-six Catholics from throughout Germania is to be held near Tremonia, in the city of Westfalia, which has greatly flourished in recent years, both in population and in the abundance of its works. Indeed, even here, as elsewhere throughout the nations, conditions were formerly quite miserable; but the Catholics of Tremonia have worked so diligently and zealously that, in accordance with pontifical norms, and especially following the wise example of the new document from Berum, they have provided every kind of assistance to the needs of the poorer people. Witnesses to this are, besides the infirmaries and hospitals for the elderly, and for orphans and children without parents, many newly founded parishes, all of which have thus far contributed greatly, and continue to contribute, to alleviating suffering and poverty, as well as to fostering piety. Furthermore, these priests, imitating the most pious example of the Most Reverend William of Ketteler, Bishop of Moguntia, have long ago established various and excellent associations, with the aim of vigorously defending the ancestral religion together with the faithful of all ranks, and of diligently promoting various works of charity. Therefore, it is to be hoped that this new convention will be very significant, not only because of the large number of Catholics present, but also because of the matters of great importance that will be discussed together. For who is unaware of the depravity of morals and the accumulation of errors that afflict human society? Therefore, it is most important that all good people, with united forces, as you have already done for so long, illuminate minds with the light of truth, and

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imbue and strengthen the hearts, especially those of young people, with Christian wisdom and virtue. Therefore, let us address this fruitful matter together with our colleagues who will be gathering there from throughout Germania, and let us continue to defend the sacred rights of this Church and of the Apostolic See with the same zeal that you have always shown. We, while honoring you and your helpers for preparing this convention, earnestly implore the aid of God for all, so that this may lead to great benefit for this people. May the heavenly gifts and the witness of our paternal benevolence be the apostolic blessing which we impart with a full heart to you, our beloved sons, and to all those who will participate in the convention. Given at Rome, near Saint Peter, on the twenty-eighth day of the month of August, in the sixth year of our pontificate. PIUS PP. XI.

[*Latin ed. p. 72*]

Acta Apostolicae Sedis - Official Commentary

TO THE MOST REVEREND FATHER GUSTAV, TITULAR BISHOP OF ST. MARK, HOLY ROMAN EMPIRE, REVEREND CARDINAL PIFFL, ARCHBISHOP OF VIENNA, AND TO THE MOST REVEREND LORDS, THE ARCHBISHOP OF SALZBURG AND OTHER BISHOPS OF AUSTRIA: IN RESPONSE TO THE LETTERS CONCERNING THE COMMON MEETING.

PIUS PP. XI

Beloved sons and venerable brothers, greetings and apostolic blessing.

With a paternal heart, we gladly turn our attention to you, who are about to convene in Vienna, in order to deliberate together and consult on the needs of your dioceses. We especially commend and praise you for the great merit you have shown in assisting your flock in times of grave calamity and distress, and for striving to defend their faith against those who, through various religious and civil institutions, seek to undermine it. Furthermore, we heartily congratulate those pious men, both clergy and laity, who, acting as good pastors, have rendered you diligent and effective service.

However, how much more there is to accomplish so that not only Christian piety and good morals may flourish everywhere, but also so that the evils and damages caused by certain alienated individuals and their doctrines may be healed! Indeed, in some places, especially in the capital city, certain factions hold sway, unjustly hindering the Church of God from enjoying the benefits that even the wise leaders of the Republic, among whom Archbishop Urban excels in virtue and in the practical application of things, wisely seek to provide for the religious education of young people and for the prosperity and peace of the nation.

Therefore, it is essential that young people in public schools be imbued

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with Christian doctrine and properly instructed in Christian morals; for while the youth are surrounded by such a flood of errors and vices, it is of great importance to both the Church and the Republic that they be led to hope for a better future.

And so, beloved sons and venerable brothers, in your meeting, after having exchanged counsel, you propose how all the faithful, more closely united through various associations, may proceed as a sacred and united army, under the guidance of the Bishops, to achieve the desired goals in every aspect of Catholic action.

Indeed, we must not overlook how much good and evil are disseminated in these times through ephemeral publications and writings published for the masses. For, in order to spread false opinions...

[*Latin ed. p. 73*]

73 The acts of Pope Pius XI are exploited by wicked men to corrupt things, and you believe that they should use these very things for the salvation of your people; for it is through good publications and other similar writings that, little by little, errors are dispelled, and the minds of Catholics are raised to openly profess justice and faith. - Finally, that in which we desire your care to be directed is this: that you encourage the practice of Christian life among the people, especially urging them to sanctify the feast day; for blessed is the people whose God is the Lord. Confidently, our beloved sons and venerable brothers, pursue these holy aims; for the endeavor you pursue will contribute to the more complete and blessed establishment of the Kingdom of Christ on earth. We, praying to God, the source of all mercy, that He may grant you and those who are with you suitable assistance, and as a pledge of these blessings and a testimony of our paternal benevolence, we impart to you, our beloved sons and venerable brothers, and to each of your congregations, our most loving apostolic blessing in the Lord. Given in Rome, at St. Peter's, on the tenth day of the month of November, in the sixth year of Our Pontificate. PIUS PP. XI. TO THE MOST REVEREND FATHER JOHN BAPTIST, TITULAR BISHOP OF SANTA MARIA TRANSPONTINE, IN THE HOLY ROMAN CHURCH, AND TO THE MOST REVEREND CARDINAL NASALLI ROCCA, ARCHBISHOP OF BONONIA: WHOM WE SEND AS OUR LEGATE TO FORLÌ FOR THE SACRED CELEBRATIONS OF THE BLESSED VIRGIN MARY, "OF IGNE." PIUS PP. XI. Our beloved sons, greetings and our apostolic blessing. — History clearly testifies that the Italian people are accustomed to venerate the Most Holy Virgin Mother with always outstanding and generous devotion, because of the benefits she has opportunely bestowed upon the faithful; and it is no secret that throughout the regions of Italy, the Heavenly Queen has been established as the throne of her grace, so that you could say that there is no city or town where a Marian shrine, properly adorned with its own name, is not desired. Thus, the city of Forlì boasts of

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that wondrous image of Mary, which, for that reason, is called "of Igne," because, as tradition holds, when the entire house in which it was located was set ablaze, only it, although depicted on paper through xylography, remained unharmed. Therefore, with a joyful heart, we now learn of the sacred celebrations.

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis – An official record concerning the diocese of Forlì, which is now to be established, at the close of the fifth century, a remarkable event having occurred. In this commemoration, one can indeed perceive a not insignificant piety which the citizens of Forlì hold towards that august Image, and how, after so many years and changes, they preserve it intact, as a sacred heritage. We, for whom nothing is more pleasing than to foster devotion towards the most benign Virgin, gladly support the wishes of the people of Forlì, by sending a Pontifical Legate there, who will enhance the splendor of that celebration. Therefore, beloved son, we have written these letters to you, so that, representing Our person, you may preside over the sacred ceremonies in Our name and with Our authority, without any doubt that you will worthily fulfill this office. And we are confident that the people of Forlì, who are endowed with such a noble spirit and intellect, will, under the heavenly patronage of their Patroness, increasingly progress in that faith which, at no time, has not been a safeguard for them, for the sake of both religious and civil prosperity. In the meantime, that the fruit of souls may be more abundant, we grant you the faculty to bestow, in Our name, blessings accompanied by a full remission of sins, to be obtained according to the conditions of the laws of the Church. May the apostolic blessing, the conciliator of heavenly gifts, be with you, beloved son, with the prudent Bishop of Forlì, and with your flocks, both clergy and laity, whom we love most dearly in the Lord. Given at Rome, at Saint Peter's, on the twenty-first day of the month of January, in the year 1928, in the sixth year of Our pontificate. PIUS PP. XI

[*Latin ed. p. 75*]

The Most Holy Congregation of the Holy Office.

75 ACTS OF THE MOST HOLY CONGREGATIONS.

THE MOST HOLY CONGREGATION OF THE HOLY OFFICE

CONCERNING COMPETENCE IN MATRIMONIAL CAUSES.

Doubts Proposed to the Most Holy Congregation of the Holy Office:

I. Whether an unbaptized person, or one not baptized, can act as a party

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in matrimonial causes.

II. Whether, in any matrimonial causes presented to the Holy See between a Catholic party and an unbaptized party, or one not baptized, the Most Holy Congregation of the Holy Office has exclusive competence.

On Thursday, January 18, 1928, the Eminent and Reverend Lords Cardinals, Prefects for the Tutelage of Faith and Morals, after the vote of the Most Reverend Consultors, decreed that:

- Regarding I: Negatively, that is, according to the Code of Canon Law, especially canon 87. However, if special reasons should arise for admitting unbaptized persons as parties in such causes, recourse must be had to the Most Holy Congregation of the Holy Office in each individual case.

- Regarding II: Affirmatively, especially considering canon 247 § 3, and with the exception of the prescription of canon 1557 § 1.

And on Friday, January 26 of the same month and year, the Most Holy Pope Pius, by the divine Providence, Pope XI, having received the resolution of the Most Reverend Fathers in an audience granted to the Reverend Father Assessor of the Holy Office, approved, confirmed, and ordered it to be made public.

Given at Rome, from the offices of the Holy Office, on January 27, 1928.

Aloysius Castellano, Notary of the Most Holy Congregation of the Holy Office.

[*Latin ed. p. 76*]

76 Acta Apostolicae Sedis - Official Commentary II

DECREE: The work entitled "The Danger of the Action Française" is condemned.

In the General Congregation of the Holy Office, held on Thursday, February 1st, 1928, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, having ascertained that the most recent book, entitled: PAUL COURCOURAL, "The Danger of the Action Française," in response to Monsieur Maritain, - Editions Rupella, Charles Millón, La Rochelle 1928, defends ideas and matters already condemned, decreed to extend the already existing condemnation to this book, and to insert it in the Index of Prohibited Books. And on the following Thursday, February 2nd, 1928, the Most Holy Lord Pope Pius XI, by the divine Providence, in an audience granted to the Reverend Father Assessor of the Holy Office, approved the resolution reported to him by the Most Eminent Fathers, and ordered it to be made public.

Given at Rome, from the offices of the Holy Office, on February 3rd, 1928.

Aloisius Castellano, Notary of the Supreme Sacred Congregation of the Holy Office.

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SACRED CONGREGATIONAL CONSISTORY

PROVISIONS FOR CHURCHES

The Most Holy Lord Pope Pius XI, by the divine Providence, has, through successive decrees of the Sacred Congregational Consistory, provided for the following churches, each now having a new pastor:

December 23rd, 1927. - To the Cathedral Church of Aprutinae, he appointed the Reverend Father Anthony Micozzi, formerly the titular Bishop of Caesareae Philippi.

January 27th, 1928. - To the Cathedral Church of Tuguegaraon, he appointed the Reverend Father Constantium Jürgens, from the Congregation of the Most Holy Heart of Mary, of Scheut.

- To the titular episcopal Church of Constantiensi in Arabia, he appointed the Reverend Father Gregory Diamare, Abbot of the territory of Monte Cassino and Prelate of Athens.

[*Latin ed. p. 77*]

77. The Sacred Congregation of Councils, January 29th. — To the Metropolitan Church of Ottawa, His Most Reverend Excellency, John Porbes, formerly Bishop of Joliette. February 1st. — To the Cathedral Church of Saint Germanus of Eimouski, His Excellency, George Çourchesne, honorary canon of the Cathedral Church of Montreal. February 10th. — To the Cathedral Church of Rockford, His Excellency, Edward Hoban, formerly titular Bishop of Cologne. — To the Cathedral Church of Winona, His Excellency, Francis Kelly, formerly titular Bishop of Mylasa. February 15th. — To the titular Archiepiscopal Church of Tarsus, His Excellency, Peter Ciriaci, Urban Prelate, Under-Secretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs, appointed Apostolic Nuncio to Czechoslovakia. February 16th. — To the titular Episcopal Church of Selymbria, His Excellency, Salvio Huix Miralpeix, Prefect of the Oratory of Vich, appointed Apostolic Administrator of Ibus. February 18th. — To the titular Episcopal Church of Hippo Diarrhytus, His Excellency, Stephen Fourcadier, of the Society of Jesus, appointed Apostolic Vicar of Tananarive. — To the titular Episcopal Church of Maximian, His Excellency, Gustav Deswazières, of the Parisian Society for Missions to Foreign Lands, appointed Apostolic Vicar of Pakhoi. — To the titular Episcopal Church of Mylasa, His Excellency, Laurent Balconi, of the Pontifical Institute of Saint Peter and Saint Paul and of Saints Ambrose and Charles for Missions to Foreign Lands, appointed Apostolic Vicar of Hanchungfu. — To the titular Episcopal Church of Samosata, His Excellency, Valentinus Herrgott, of the Parisian Society for Missions to Foreign Lands, appointed coadjutor with right of succession to His Excellency, John Bouchut, Apostolic Vicar of Phnom Penh. February

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27th. — To the Cathedral Church of Trent, His Excellency, Attilio Adinolfi, Urban Prelate and Archpriest of the Cathedral Church of Albano Laziale. II. APPOINTMENTS OF ORDINARIANS FOR APPEAL IN THE SECOND INSTANCE. His Most Reverend Excellency, Joachim Domingues De Oliveira, Archbishop of Florianópolis, in accordance with canon 1594 § 2 of the Code of Canon Law, has appointed the Ordinary of Saint Sebastian of Fluminis for appeal in the second instance.

[*Latin ed. p. 78*]

Acts of the Apostolic See - 78. The Official Commentary. The Most Reverend Doctor Sanctinus Maria Dg, Silva Coutinho, Archbishop of Maceió, appointed the Ordinary of Olinda and Recife; The Most Reverend Doctor Helvetius Gomes De Oliveira, Archbishop of Mariana, appointed the Ordinary of Pouso Alegre; The Most Reverend Doctor Augustus Alvaro Da Silva, Archbishop of São Salvador in Brazil, appointed the Ordinary of Ilhéus; The Most Reverend Doctor Valentinus Zubizarreta and Tjunamunsaga, Archbishop of São James of Cuba, appointed the Ordinary of Camagüey. These appointments were deigned to be approved by Our Most Holy Lord by a rescript of the Sacred Consistorial Congregation dated January 17, 1928. Furthermore, The Most Reverend Doctor Emmanuel Da Silva Gomes, Archbishop of Fortaleza, appointed for the second degree the Ordinary of Crato. This appointment was deigned to be approved by Our Most Holy Lord by a rescript of the Sacred Consistorial Congregation dated January 24, 1928. TO THE ORIENTAL CHURCH. By Divine Providence, Our Most Holy Lord Pope Pius XI, by a decree of the Sacred Congregation for the Oriental Church, dated January 31, in the year 1928, appointed The Most Reverend Doctor Georgium Kurdighian to the Cathedral Church of Aleppo of the Armenians.

[*Latin ed. p. 79*]

79. Holy Congregation for the Discipline of the Sacraments. SACRA CONGREGATIO DE DISCIPLINA SACRAMENTORUM, in Mondovì, concerning whether the Sacraments of Confession and Holy Communion can be administered to the faithful when the Eucharist is administered to the sick.

From the Bishop of Mondovì, the following questions were presented to this Holy Congregation for resolution:

"I. Can the faithful who reside in mountainous regions, when the Holy Eucharist is brought to the sick, participate in the Sacred Synaxis in a sacred place, or even, given that we are speaking of something so sacred, in a suitable and honorable place that exists along the way, if they are unable to go to the church on that day?

II. Can the Sacraments of Holy Communion and Confession be administered to those who are in the house of the sick?

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III. Should these Sacraments be administered in the aforementioned circumstances to those who are advanced in age or are suffering from illness?"

After careful deliberation, and with the vote of two Consultors, the Most Reverend Fathers of the Holy Congregation for the Discipline of the Sacraments, in a plenary session on July 22, 1927, judged it fitting to respond as follows:

To I: "Affirmatively, according to canon 869, together with canon 822 § 4, or provided that the Ordinary of the place grants it, according to the aforementioned prescription, specifically for individual cases and as a special dispensation."

To II and III: "Regarding Holy Communion, provision is made as in the first question; regarding Confession, Affirmatively, provided that the necessary precautions are observed, according to canons 910 §§ 1, 2, and 909 §§ 1, 2."

Furthermore, on July 29 of the following year, a report on all of this was presented to His Holiness, Pope Pius XI, and His Holiness deigned to approve the resolution of the Most Reverend Fathers.

Given in Rome, from the Secretariat of the Holy Congregation for the Discipline of the Sacraments, on January 5, 1928.

[Signature] M. CARD. LEGA, Bishop of Tusculan, Prefect.

[Signature] S. D. Jorio, Secretary.

[*Latin ed. p. 80*]

80 Acta Apostolicae Sedis - Official Commentary

NOTES

The matter under consideration concerns the mountain parishes of the diocese of Monreale, in which villages or houses are scattered across the countryside, far from the parish church. It sometimes happens that the parish priest must bring the sacred Viaticum or Holy Communion to the sick living in these mountainous regions. What if, whether healthy or infirm, and unable to reach the church on that day, some individuals desire to receive Holy Communion and make their confession in some oratory, or, if one is lacking, in some honorable and decent place? There is no doubt that this pious desire can be satisfied if, while the parish priest is traveling to bring the Viaticum or Holy Communion to the sick, he encounters an oratory in which Mass can be celebrated; for, according to canon 869, Holy Communion can be received where Mass is permitted to be celebrated. A difficulty may arise if, in the absence of an oratory, someone requests that Holy Communion be administered to them in a place that is not sacred, although honorable and decent, such as, for example, a room in a house, suitably decorated as an oratory; or a place that can be suitably decorated if permission is granted for Mass to be celebrated there. Indeed, the desire of such pious faithful is certainly addressed by canon 822 § 4. For it states:

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"The Ordinary or, if it concerns a house of a religious order, the Major Superior, can grant permission to celebrate Mass outside the church and oratory, on a sacred and decent place, but never in a bedroom, for just and reasonable causes, in some extraordinary case and by way of a special act." Therefore, if, in the circumstances of the parishes of Monreale or similar situations, the Ordinary can grant permission to celebrate Mass in some room, under the conditions contained in the aforementioned canon, and indicates that he is willing to do so, although in fact the celebration of Mass does not necessarily follow due to a lack of priests, it will be permissible to distribute Holy Communion there. However, it may sometimes happen that the parish priest, due to the urgency of the aforementioned need and the insistent desire of the faithful, is unable to contact the Ordinary in such circumstances. It has therefore seemed advisable to provide a remedy through ordinary canon 199, § 1, which states: "He who has the power of jurisdiction can delegate it to another, in whole or in part, unless another provision expressly prohibits it." Therefore, since delegation is not prohibited in this case, and it concerns an ordinary power, which is attached to the Ordinary's office by law, the Ordinary can delegate this same power to the parish priests, under the same conditions. Moreover, given the importance of the matter and the strict limits under which this power is exercised, the Ordinary should not delegate this power unless the delegate demonstrates prudence, so that it can be foreseen that the delegated power will not be abused.

[*Latin ed. p. 81*]

81. The Holy Congregation for the Discipline of the Sacraments. Furthermore, in the execution of a delegation, it must be clearly explained what constitutes a just and reasonable cause; what constitutes an extraordinary circumstance; and when a concession granted in a particular case does not apply to another case, even with the same circumstances present, but rather requires an expressly renewed concession. In canon 822 § 4, it is not the case that the chosen method of a person, or that a delegation is prohibited, as is evident in the aforementioned canon 199 § 2, because the power is not granted to the person of the Bishop, but to the local Ordinary; therefore, a delegation is not prohibited which is not granted, for example, in canon 1983, where a vow must be emitted by the Bishop himself in cases of valid but unconsummated marriages. D. Jorio, Secretary.

II. ON THE COMMUNION OF THE SICK. In the plenary sessions of the Holy Congregation for the Discipline of the Sacraments, held on December 16, 1927, in the Vatican Apostolic Palace, regarding the question: "Whether a just and reasonable judge, as required by canon 847 of the Code of Canon Law, for the private administration of the Holy Communion to the sick, is any priest ministering, or only the local Ordinary," the Most Reverend and Illustrious Fathers, after mature deliberation, judged that the

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following should be answered: "Negatively to the first part; Affirmatively to the second part," with the following understanding added: "If, from common experience and opinion, there is no impediment in a diocese or in any particular place to the private administration of the Holy Communion to the sick, the Ordinaries must take care not to, through rules that are too rigidly defined or general precepts mandating public administration, or through a reservation made to themselves granting permission in each case to administer the Sacrament of the Eucharist privately, deprive the sick of the comfort of Communion, even daily." This response was ratified and approved by our Holy Father Pope Pius XI in an audience on December 19, 1927, after hearing a report made by the aforementioned Secretary of the same Holy Congregation.

Given in Rome, from the Secretariat of the Holy Congregation for the Discipline of the Sacraments, on January 5, 1928.

Most Reverend Cardinal Lega, Bishop of Frascati, Prefect.

L.S.

D. Jorio, Secretary.

ACTA, vol. XX, n. 3. — 1-3-1928.

[*Latin ed. p. 82*]

Acts of the Apostolic See - Official Commentary.

In order that the full meaning of this decision may be known and understood, it is advisable briefly to recall what was discussed in the Sacred Congregation during the preliminary examination regarding the practice of administering the Holy Communion to the sick, which varies according to the circumstances of places and persons. In Spain, for example, almost everywhere the Holy Communion to the sick, even for the sake of piety, is always administered publicly, which does not occur in some other nations, especially if we are speaking of large cities, such as Rome. The Code of Canon Law, establishing a general rule, states in canon 847: "The Holy Communion should be administered publicly to the sick, unless a just and reasonable cause suggests otherwise." This law regarding the public administration of the Holy Communion to the sick is clear; and the reason for the decision is evident, and has been approved by all the faithful. However, just and reasonable causes, according to the same canon, may sometimes suggest that the same Holy Communion be administered privately. Who, then, is the judge of these causes? The Ordinary or any priest? On this matter, certain theologians and jurists have granted every priest the faculty to make the judgment, relying primarily on canon 849 § 1, which states: "Any priest can administer the Holy Communion privately to the sick, with at least the presumed consent of the priest to whom the custody of the Most Holy Sacrament has been entrusted." The opinion of these doctors was disseminated by certain ecclesiastical periodicals, especially in the regions

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of Spain; for which reason some Spanish Ordinaries, believing that their rights had been violated, appealed to the Holy See. This Sacred Congregation, after a preliminary favorable vote by the Consultors, submitted the question to the judgment of the Plenary Assemblies on December 16, 1927, which, after mature deliberation, gave the response as stated above. This response is in conformity with the intention of the legislator, not only because of the many inconveniences that would follow if the matter were left to the discretion of individual priests, often differing in character and disposition, but also because it is manifestly evident from the sources of canon 847 itself. Indeed, among those things mentioned in the notes added to the canon, under number 3, there is also a response given by this Sacred Congregation in the Plenary Assemblies on December 20, 1912. The question was: "Can Ordinaries permit that those who are afflicted with illness, who are unable to leave their homes, may request and receive the Holy Communion for devotion, especially if several request it in a parish, or if someone requests it frequently, the Holy Communion..."

[*Latin ed. p. 83*]

The Holy Congregation for the Discipline of the Sacraments, 83: "The Eucharist, privately or not according to the prescribed regulations, is to be 'taken home' by the Church." And the response was: "Affirmatively, for a just and reasonable cause, provided that at least the rite established by Benedict XI in the Decree *Inter omnigenas*, February 2, 1744, § 23, is observed, namely: 'The priest must always have the stole covered with his own garments; he must return the pyx in a secular or cloth bag, which he places in his pocket, suspended by cords around his neck; and he must never proceed alone, but must be accompanied by at least one faithful person, or, in the absence of a cleric, by another.'"

Now, such an ordinance, authentically recognized by the Holy Congregation, has not been revoked, either expressly, as is clearly evident, nor tacitly by canon 849, which seems to be contrary to the ordinance in its very essence. For this canon presupposes the rights of the sacred principate. Therefore, if the local Ordinary, for just and reasonable causes, either general or particular, has determined that a place is an exception to what is contained in the aforementioned canon, in the entire diocese or in a part thereof, the right of the parish priest, established by canon 848 § 1, ceases, and the right of any priest arises, according to canon 849 § 1.

Regarding the meaning added to the response by the Most Reverend Fathers, it is clear and weighty. Therefore, the Most Reverend local Ordinaries, keeping in mind the just and reasonable causes that excuse from observing the law, both for general cases, due to the injuries of time, and for particular cases, and especially those for which decisions were made at the plenary meetings of December 20, 1912, and which have been mentioned above, must diligently ensure that the end intended by the Church in this

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matter is not frustrated in any way. For it is no secret that, in these times, the Holy Communion, even daily, is highly recommended to the faithful. Indeed, who more than the sick, burdened by the torments of illness, needs the help and comfort of this Sacrament? Therefore, the Most Reverend local Ordinaries, with the prudence and charity with which they are endowed, must properly balance the due reverence for the most holy Sacrament of the Eucharist with the needs of the sick, especially the poor, guided by equity.

D. Jorio, Secretary.

[*Latin ed. p. 84*]

Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION OF THE COUNCIL OF BLOIS.

MASSES FOR THE PEOPLE

November 12, 1927

QUESTION.

Since in the Code of Canon Law, canon 466 § 2 clearly states: "A parish priest who, besides his own parish, has the administration of another or others, shall apply only one Mass for the people entrusted to him, on the prescribed days," – which more lenient arrangement does not entirely conform to the older law (S. C. C., in Lucen., February 26, March 12, 1774) – and since "the prescribed days" certainly include the feast of the patron of the place, as confirmed by the catalog of feasts authoritatively promulgated by the Most Holy Congregation on December 28, 1919, the question has arisen as to whether this same more lenient arrangement in canon 466 § 2 applies also to the feasts of the patrons of the individual parishes which are under the administration of the same parish priest, celebrated on different days; so that, while the parish priest applies the Mass universally for all the faithful entrusted to him on the feast of the patron of his own parish, he is not burdened with any other obligation to apply a Mass on the feasts of the patrons of another or other parishes of which he has charge.

To properly resolve this question, the Most Reverend Bishop of Blois presented appropriate petitions to this Sacred Congregation, in which, after the opinions of the Consultors had been heard, the following doubt was carefully considered: "Is a parish priest, who, besides his own parish, has the administration of another or several others, obliged to apply a Mass for the people only on the feast of his own parish, or also on the feasts of the patrons of another or others?"

OBSERVATIONS.

1. It is clear to no one that a parish priest is bound to apply the Holy Mass for the people on all Sundays and other prescribed feasts, even if they

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are suppressed, according to canon 466. Indeed, the Code has not changed anything in this matter from the previously existing discipline, as is clearly evident from the words of canon 339 § 1; and this has been expressly confirmed by the Pontifical Commission for the Authentic Interpretation of the Code's canons, on February 17, 1918, in II.

2. The catalog of feasts in which the obligation to apply the Holy Mass for the people is required is presented by Pope Urban VIII in the Constitution *Universa*, September 13, 1642, and was later added by Pope Clement XI in the Constitution *Commissi Nobis*, December 6.

[*Latin ed. p. 85*]

The Holy Congregation of the Council, on December 8th, 1708, on the feast of the Immaculate Conception of the Blessed Virgin Mary. This Holy Congregation, on December 28th, 1919, again made public a list of feasts suppressed throughout the entire Church for this purpose (A. A. 8., X II, p. 42). Among these days is also included the feast of "the Patron of the kingdom or state, and the Patron, whether of a diocese or city or town or place." However, the titular of a church must not be confused with the Patron properly so-called. The obligation of applying the Mass for the people applies insofar as it concerns the Patron properly chosen and designated according to the decree of Urban VIII, dated March 23rd, 1630. For the Holy Congregation of Rites, in Briocen, on May 9th, 1857, judged it fitting to write: "The Patron of a place properly so-called is he whom a certain city, diocese, province, kingdom, etc., has chosen as its singular patron before God; with the observance of the rules established in the aforementioned decree of His Holiness Urban VIII, dated March 23rd, 1630" (Decreta auth., n. 3048).

3. One can be placed in charge of the administration of a parish in two ways: either as the parish priest properly so-called, or as an economist or actual vicar (cf. canons 451, 471, 472, 473). The former holds the parish in title, the latter only in administration. Hence, canon 451 § 1 states: "A parish priest is a priest or a moral person to whom a parish has been conferred in title, with the care of souls, under the authority of the local Ordinary." Furthermore, he who receives the parish in administration has the same rights and obligations as the parish priest properly so-called. For, according to canon 451 § 2, "are considered as parish priests, with all the rights and obligations pertaining to parish priests, and are considered as such in law: 1° Quasi-parish priests, who administer quasi-parishes, as mentioned in canon 216 § 3; 2° Parish vicars, if they are endowed with full parochial authority." This discipline was also in force before the Code. Cf. Benedict XIV, Encyclical Letter Cum semper oblatas, August 19th, 1744. Therefore, he who receives the parish in administration, whether as an economist or actual vicar, or as a parish vicar who enjoys full parochial authority, is bound to fulfill all the obligations to which the parish priest properly so-

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called is bound, and therefore must also apply the Mass for the people, according to canon 466.

4. A parish priest can administer two or three parishes at the same time, one held in title, and the others in administration. According to the old discipline, this parish priest was obliged to apply as many Masses for the people as there were parishes conferred upon him, either in title or in administration. Hence, Leo XIII, in the Apostolic Letter In suprema, June 10th, 1882, stated: "We know that Our Roman Congregations have decreed otherwise concerning parish priests who administer two or more parochial churches equally and principally: in each of which, Masses should be celebrated each day for the people."

[*Latin ed. p. 86*]

86 Acta Apostolicae Sedis - Commentarium Officiale, it is necessary to apply [the regulations]. Cf. also S. C. C. in Cameracen. 25 September 1858; S. C. de Propag. Fide, 17 February 1792. This discipline has been modified today, because according to canon 466 § 2: "A pastor who governs several parishes equally and principally, or who, besides his own parish, has charge of another or others, must offer only one Mass for the people entrusted to him on the prescribed days." These words are to be understood not in the sense that the pastor is no longer obligated to offer the Holy Sacrifice for the people concerning the parish he administers, but only in the sense that he, otherwise than before, satisfies this obligation with one Mass, "on the prescribed days," that is, on Sundays and on holy days of obligation, even if they are observed, for the aforementioned obligation "for the people entrusted to him," both concerning his own parish and the parishes under his charge. 5. The obligation to offer the Holy Sacrifice for the people is not only real, personal, and local, but also attached to a specific day, as many authors teach. Cardinal Gasparri says: "The obligation to offer Mass for the people is so attached to the day that it cannot be fulfilled on another day, in place of the prescribed day, unless there is a contrary custom" (Tractatus canonicus de Ssma Eucharistia, I, n. 521); and more recent authors teach: "The obligation of Mass for the people is... attached to a specific day, so that Mass must be celebrated on the very Sundays and other holy days of obligation, and not on other days" (Cappello, Tractatus canonico-moralis de Sacramentis, I, nn. 250, 252). Lehmkuhl: "The obligation is real, personal, local, for those very days, or the obligation is that Mass be celebrated... on the day assigned" (Theol. mor., I I , n. 263). Cf. Bened. XIV, De sacros. Missae sacrificio, lib. Ilij cap. 9, n. 9 s., S. C. C, in Melevitana, 9 April 1892; S. E. C. in Fesulana, 26 January 1771; in Portugallen., 30 May 1867. The Code has not introduced any change in this matter, but rather clearly confirms the old discipline. It commands that the Holy Sacrifice be offered, not on any day chosen at the priest's discretion, but "on Sundays and other holy days of obligation, even if they are observed" (can. 339 § 1), that is, "on

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the prescribed days" (can. 466 § 2), and not on others. It adds that, unless with the permission of the local Ordinary, for a just cause, it is permissible for "the pastor to offer Mass for the people on a day other than the one to which he is bound" (can. 466 § 3). 6. Therefore, concerning the solution of the proposed doubt, if the patrons are to be commemorated on the same day, or if one and the same is the Saint legitimately designated as patron, according to the norm of the Decree of Urban VIII, or if several and distinct Saints are designated as patrons, but the liturgical laws prescribe that their feast be celebrated on the same day: then the pastor must offer only one Mass for the people entrusted to him.

[*Latin ed. p. 87*]

8. The Congregation of the Council is bound, for example, if a feast day of precept falls on a Sunday morning (can. 339 § 2). Conversely, if the days on which the feasts of the patron saints are to be celebrated are distinct, it is undoubtedly the case that the parish priest, who administers one parish in addition to his own, cannot fulfill his obligation with only one Mass, since in this case, canon 466 § 2 does not apply; therefore, on the days assigned for the celebration of the feasts of those same patron saints, the parish priest is bound to offer the Holy Sacrifice for the people. It is, indeed, as stated above, an obligation pertaining to a specific day. RESOLUTION. – Furthermore, in the plenary sessions of the Sacred Congregation of the Council held on November 12, 1927, in the Vatican Apostolic Palace, the Most Reverend Fathers ordered that the aforementioned doubt be answered as follows: "Negatively to the first part; affirmatively to the second." The aforementioned agreement, concerning the premises, was presented to Our Most Holy Father Pius, of blessed memory, by the undersigned Secretary of the Sacred Congregation, and the Most Holy Father, in an audience on the 20th of the same month and year, approved and confirmed the resolution. Julius, Bishop of Lampsacus, Secretary. I AKTCIEK. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE BROTHER BENILDES, OF THE CONGREGATION OF CHRISTIAN SCHOOLS. REGARDING THE DOUBT: Does it pertain to the theological virtues of Faith, Hope, and Charity in God and in neighbor; and also to the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and their associated qualities, in a heroic degree, in the case and to the effect of which we are speaking? The Venerable Servant of God, Brother Benildes, with maternal joy, exhibits the Fear of the Lord, which is the beginning of wisdom, since from his earliest years until his death, he was devoted to the divine law, and he did nothing that would appear to be contrary to the study of religion.

[*Latin ed. p. 88*]

88 Acta Apostolicae Sedis - Official Commentary. Born in a humble

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place, near Clermont, within the diocese of Clermont, from parents endowed not with wealth but with Christian virtues, he adhered to their precepts with such purity of spirit that it could be foreseen from his earliest years what sort of man he would become. Docile, pious, obedient, and devoted to divine things, he began to attend school, and overcame the slowness of his intellect with diligence and perseverance, surpassing his peers in progress. He often took charge of the family flock, but he delighted most in reading sacred books in the solitude of the fields and contemplating heavenly things. When he was barely ten years old, having seen Brothers from the Christian Schools walking along the roads near the city of Clermont and reciting the Holy Rosary with devotion, he was so struck with admiration that he felt drawn to embrace the same way of life. After earnestly praying to God, he revealed his intentions to his parents, and with their consent, he went to a nearby village, Rigodunum, where the Brothers had a school. Strengthened in his purpose, he earnestly requested to be admitted among the novices; which he obtained shortly thereafter, and he began his novitiate in the city of Clermont; which, having been completed with commendable success, he was admitted to pronounce his religious vows, and was then sent to various places to perform the task of educating and instructing boys. He fulfilled this duty diligently and usefully wherever he was sent. He considered this task as divinely entrusted to him, and he strove to perform it with such piety that he would win the hearts of all. But after he had earned the highest praise, he was sent to the town of Salzburg, where he remained for twenty-one years, until the end of his life, completely dedicated to the education and instruction of students and boys. He undertook a difficult task, which involved finding teachers, and correcting the morals of the students, and instilling in them the principles of education and religion. A very large number flocked to him, and they were of all ages, some as young as twenty-four years old; they were of every kind, some were unruly, quick-tempered, fervent, and lacking in discipline, and most were impatient of rules, and of any kind of authority. But the Servant of God, understanding perfectly well the needs of the time, both sacred and civil, strove to deserve the praise of all those who devote their studies and their care entirely to guiding young people towards piety and virtue, and he began a more laborious life with the greatest alacrity, a life which the stubborn and rustic nature of the neglected boys could never hinder. Among other things, he taught his students by word and example; he embraced the boys with all charity, he warned the erring, he urged the lukewarm, he rebuked the sinful, and sometimes he used the rod, as was customary in that place and at that time. But when he inflicted this punishment, he protected himself with the sign of the cross, and he encouraged all those present to act rightly. Endowed with all the virtues of a Christian, he quickly achieved results

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through his ministry, which

[*Latin ed. p. 89*]

The Most Holy Congregation of Rites could scarcely have desired a more abundant collection of evidence. For it was pleasing to behold young boys, unruly, uneducated, and lacking any religious or civic upbringing, who were accustomed to idleness and vice, now celebrating in the temples, attending the sacred rites, and whose entire demeanor, which clearly demonstrated a deep-seated faith in their hearts, inspired admiration. It was also pleasing to see these same individuals approaching the heavenly banquet with such fervor of spirit, that even the Servant of God himself was moved to offer prayers and shed tears. All citizens of every order benefited from this most benevolent man, and praises of his zeal increased daily, even as his health was brought to a grave crisis. He did not fear, but, comforted by the solace of the Christian religion, he peacefully awaited the approaching death. Then it became more evident how highly esteemed he was by all citizens, who spontaneously endeavored to show him every possible respect. Some, after many years, desired to assert the heavenly honors of this Servant of God, and, with the authority of the Ordinary, investigations were initiated, and his writings were duly examined and approved. On April 21st of the year 1937, a discussion was successfully held regarding the introduction of his cause, and a Commission was appointed, which is customarily called the Commission for the Introduction of the Cause. After all judicial matters were settled, and the Apostolic proceedings were completed, the form of which was duly recognized and declared to be legitimate and proper, the Preparatory Congregation concerning his virtues met on July 10th of the year 1918, in the halls of blessed memory of Cardinal Dominic Ferrata, the promoter of the cause. In the year 1922, a preparatory meeting was convened in the hall of Congregations in the Vatican; and most recently, on the twenty-ninth day of November of the past year, a discussion regarding the virtues of this Servant of God was held in the General Congregation before our Most Holy Father Pope Pius X, and all who were present, including the Most Reverend Cardinals, and the Fathers Consultors of this Sacred Congregation of Rites, gave their votes, and with unanimous assent, the doubt proposed by the Most Reverend Cardinal Anthony Vico, the promoter of the cause, was deemed worthy of resolution. The Most Blessed Father, having considered the gravity of the matter, decided to postpone his judgment to another time, and encouraged those present to obtain more abundant heavenly light through prayer. When, on these days, in which the grace of the Savior of all men was revealed, he decided to pronounce his judgment, he chose this most joyous day, on which the three Wise Men, guided by the star, adored the Divine Child; and, having diligently performed sacred duties, he ordered the Most Reverend Cardinal Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the

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Sacred Congregation of Rites, and promoter of the cause, to be summoned, together with R. P.

[*Latin ed. p. 90*]

Acts of the Apostolic See - Official Commentary, by the undersigned, Rollo Salotti, General Promoter of the Faith, and myself, as follows: In the presence of these, seated upon the Pontifical throne, a solemn decree was issued: It is declared that the theological virtues of Faith, Hope, and Charity, in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and those virtues annexed to them, are present in a heroic degree in the Most Reverend Servant of God, Father Benildus, of the Congregation of Christian Schools, in the case and to the effect of which we are speaking. This decree was ordered to be made public and to be recorded in the acts of the Congregation of Sacred Rites, on the eighth day before the Kalends of January, in the year nineteen hundred and twenty-eight.

†g A. CARD. VICO, Archbishop of Porto and Santa Rufina, Prefect.

L. © S. Angelus Mariani, Secretary.

II. DOUBTS CONCERNING THE RECITATION OF THE PRAYER BEFORE THE BLESSED SACRAMENT IN THE MASS. The following doubts were proposed to the Congregation of Sacred Rites for appropriate resolution:

I. "Is the Prayer before the Blessed Sacrament to be recited outside of the time of the Forty Hours prayer in every Mass that is celebrated at the altar, where the Blessed Sacrament is to be exposed immediately after the Mass for a public purpose, provided that the Mass or the Mass of Commemoration is not concerning the very Mystery of the Lord?"

II. "Is the aforementioned prayer to be recited in the same Mass, even when more solemn feasts of the universal Church occur, always under the second conclusion, after the prayers prescribed by the Rubrics and before the Collects ordered by the local Ordinary?"

III. "Outside of the time of the Forty Hours prayer, if the Blessed Sacrament is to be exposed and adored for a time for a public purpose in all Masses, whether sung or read, is the Prayer before the Blessed Sacrament to be added, even when more solemn feasts of the universal Church occur, provided that the Mass or the Mass of Commemoration is not concerning the very Mystery of the Lord, and except for Masses that are celebrated in Commemoration of All the Faithful Departed?"

And the Congregation of Sacred Rites, after hearing the opinion of a special Commission, considered it fitting to respond in the following manner:

[*Latin ed. p. 91*]

The Holy Congregation of Rites, in its decree numbered 91, affirms ev-

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erything in accordance with the mind of the Decree of *Romana*, or Instruction concerning Masses in the Horarium Hours, of April 27, 1927; but if the Prayer of the Most Holy Sacrament is said in place of a votive Mass of the Most Holy Sacrament, which has been granted by Apostolic Indult or by the local Ordinary for a grave and public reason, simultaneously for the aforementioned cause, it shall be said under a single conclusion with the first Prayer of the Mass. Subsequently, these matters were reported to the Most Holy Lord, our Pope Pius XI, by the undersigned Cardinal, Prefect of the Sacred Congregation of Rites; and His Holiness approved and ratified the resolution and the mind of the aforementioned Sacred Congregation, and ordered that it be observed. January 11, 1928.

†B A. CARD. VICO, Bishop of Porto e Santa Rufina, 8. R. C. Prefect.

L. © S. Angelus Mariani, Secretary.

[*Latin ed. p. 92*]

Acts of the Apostolic See - Official Commentary

SACRED CONGREGATION OF RITES

Tuesday, January 31, 1928, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the theological consultants comprising the same, discussed and gave their vote on the question of the heroic degree of virtues in the cause of beatification and canonization of the Venerable Servant of God, Elizabeth Canori-Mora, Mother of a Family, from Rome, of the Third Order of the Most Holy Trinity of the Discalced.

Tuesday, February 14, 1928, in the Apostolic Palace at the Vatican, with the participation of the Eminent and Reverend Lords Cardinals and with the vote of the Reverend Prelates Officials and the Theological Consultants, comprising the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss the question of the heroism of the virtues exercised by the Venerable Servant of God, Paola Frassinetti, Foundress of the Institute of the Sisters of St. Dorothea.

SECRETARY OF STATE

APPOINTMENTS

By letters from the Secretary of State, the Holy Father Pius XI, happily reigning, deigned to appoint:

February 10, 1928.

The Eminent Lord Cardinal Carlo Perosi, Pro-Secretary of the Sacred Consistorial Congregation.

The Reverend Father Domenico Chauvin, O.P., Consultant of the Sacred

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Congregation of Rites.

By Apostolic Briefs, the Holy Father Pius XI, happily reigning, deigned to appoint:

December 10, 1927.

The Eminent Lord Cardinal Luigi Capotosti, Protector of the Venerable Archiconfraternity of the Most Holy Sacrament and of the Saints Celso and Giuliano in Rome.

The Eminent Lord Cardinal Bonaventura Cerretti, Protector of the Order of the Minor Friars.

January 7, 1928.

The Eminent Lord Cardinal Aurelio Galli, Protector of the Franciscan Sisters of the Family of Mary of the Third Order of St. Francis (Leopoli).

[*Latin ed. p. 93*]

Diarium Romanae Curiae 93, Assisting the Papal See: August 18, 1926. Monsignor Elvezio Gómez De Oiiveira, Archbishop of Marianna, appointed Apostolic Protonotary with the privileges of those participating: September 19, 1927. Monsignor Francesco Urrejola, of the diocese of Santissima Concezione. November 22, Monsignor Eugenio Jomard, of the diocese of Rouen. December 17, Monsignor Patrizio Verling, of the diocese of Perth. January 6, 1928. Monsignor Alfonso Gaudron, of the diocese of Chartres. Domestic Prelates of 8th rank: July 12, 1927. Monsignor Augusto Ferreira dos Santos, of the archdiocese of Rio Janeiro. November 22, Monsignor Leone Imbert, of the archdiocese of Paris. November 26, Monsignor Carmine Artaserse, of the diocese of Cotrone. December 16, Monsignor Bernardo Fagan, of the archdiocese of Perth. December 20, Monsignor Pietro Coffano, of the diocese of Novara. December 28, Monsignor Timoteo Joyce, of the diocese of Clonfert. December 28, Monsignor Tommaso Langau, of the diocese of Ardagh. December 28, Monsignor Oscar Joliet, of the diocese of Gand. December 29, Monsignor Carlo Margotti, of the archdiocese of Bologna (Rome). January 3, 1928. Monsignor Vilfrido Lebon, of the archdiocese of Quebec. January 3, Monsignor Urbano Cruveiller, of the diocese of Mende. January 3, Monsignor Marcellino Aiglon, of the same diocese. January 4, Monsignor Pietro Ferrer Lutteras, of the diocese of Majorca. January 26, Monsignor Ettore Carretti, of the archdiocese of Bologna. HONORS: By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow: The Order of the Golden Spur: January 12, 1928, upon His Most Excellent Majesty Amanullah, King of Afghanistan. The Grand Cross of the Order of Pius: December 15, 1927, upon His Excellency Antonas Smetona, President of the Republic of Lituania. January 2, 1928, upon His Excellency Daniele Garcia Mansilla (Republic of Argentina). The Commander's Cross with Plaque of the Order of Pius: January 13, 1923, upon Mr. Islambek

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(Afghanistan).

[*Latin ed. p. 94*]

94 Acta Apostolicae Sedis - Official Commentary

The Knighthood of the Order of St. Gregory the Great:

December 9, 1928.

To the Reverend Doctor Saverio Rodríguez Barros, of the Archdiocese of Santiago del Chile.

To the Reverend Patrizio Irrarazaval, of the same Archdiocese.

The Grand Cross of the Order of St. Gregory the Great, civil class:

December 12, 1927.

To the Reverend Alberto Gönzales Brrazuris, of the Archdiocese of Santiago del Chile.

December 15, 1927.

To His Excellency, the Reverend Agostino Voldemaras, Minister of Foreign Affairs of the Republic of Lithuania.

To His Excellency, the Reverend Jurgis Saulis, Extraordinary Envoy and Minister Plenipotentiary of Lithuania to the Holy See.

The Commander's Cross with Plaque of the Order of St. Gregory the Great, civil class:

December 15, 1927.

To the Reverend Silvio Cárdenas (Colombia).

January 2, 1928.

To the Reverend Elia Yaldes Tagle, of the Archdiocese of Santiago del Chile.

To the Reverend Renato U. Levi (Rome).

The Commander's Cross of the Order of St. Gregory the Great, civil class:

November 7, 1927.

To the Reverend Baron Guglielmo van Voorst tot Voorst (Netherlands).

December 2.

To the Reverend Giuseppe de Oleza y de España, of the Diocese of Majorca.

To the Reverend Doctor Ludovico Mignault, of the Archdiocese of Montreal.

To the Reverend Doctor Ugo Ibsher (Germany).

To the Reverend Notary Osvaldo Bresson, of the Diocese of Mende.

To the Reverend Bernardo De Ligonnes, of the same Diocese.

To the Reverend Doctor Ernesto De Framond, of the same Diocese.

To the Reverend Augusto Deleuze, of the Diocese of Châlons-sur-Marne.

To the Reverend Engineer Giacomo Marescalchi Belli (Rome).

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To the Reverend Knight Emilio Lejeune, of the Diocese of ÎTamur.

January 3, 1928.

To the Reverend Giorgio Bellerive, of the Archdiocese of Quebec.

To the Reverend Architect Roberto Consiglio (Rome).

The Knighthood of the Order of St. Gregory the Great, civil class:

September 13, 1927.

To the Reverend Giovanni Vaca, of the Archdiocese of Olmütz.

To the Reverend Architect Giuseppe Brach, of the same Archdiocese.

December 1.

To the Reverend Notary Giuseppe Chiodi, of the Diocese of Orte, Civita, and Gallese.

To the Reverend Alessandro Camilli, of the same Diocese.

To the Reverend Enrico Thouvard, of the Diocese of Grenoble.

[*Latin ed. p. 95*]

From the Roman Curia Diary, No. 95, December 6, 1927. To Mr. Pietro Boissier, of the same diocese.

To Mr. Luigi Bonnet-Eymard, of the same diocese. 14

To Mr. Enrico Mangin, a lawyer, of the diocese of Châlons-sur-Marne.

To Mr. Renato Popelin, a notary, of the same diocese. 15

To Mr. Alfonso M. van den Donk, of the diocese of Rure-

To Mr. Enrico Küsters, a lawyer, of the diocese of Haarlem.

To Mr. Pio P. Gk Ryffranck, of the diocese of Gand. 20

21

To Mr. Pietro Grandj acquêt (Rome). 30

To Mr. Edoardo de Pierpont, of the diocese of Namur.

To Mr. Giorgio Everard, of the same diocese.

To Mr. Lodovico Delwart, of the diocese of Tournay.

January 3, 1928.

To Mr. Giorgio S. Vien, of the archdiocese of Quebec.

To Mr. Filiberto Langlois, of the same archdiocese. 4

To Mr. Luigi Pizzarro Espos, of the archdiocese of Santiago del Chile. 7

To Mr. Edoardo Vetzak, a doctor, of the diocese of Szatmar.

To Mr. Giuseppe Genetay, of the diocese of Saint-Brieuc.

To Mr. Giovanni Maria Le Mée, of the same diocese. 12

To Mr. Pietro Carello, of the archdiocese of Turin. 14

To Mr. Lodovico Lepoutre, of the diocese of Lilla.

To Mr. Giuseppe Wibaux, of the same diocese.

To Mr. Carlo Toulemonde, of the same diocese.

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To Mr. Claudio Nava, a professor, of the archdiocese of Modena. 21

To Mr. Giovanni Blum, of the archdiocese of Colonia. 24

To Mr. Giuseppe Boulangé, of the diocese of Arras.

To Mr. Domenico Père, of the same diocese.

To Mr. Giuseppe de la Porte, of the same diocese.

To Mr. Augusto Fremaux, of the same diocese.

To Mr. Pietro G. E. Truyen, of the diocese of Ruremonda.

The Grand Cross of the Order of St. Sylvester Pope: December 12, 1927.

To Mr. Giovanni Enrico Concha Subercaseaux, of the archdiocese of Santiago del Chile.

The Commander's Cross with plaque of the Order of St. Sylvester Pope: December 15, 1927.

To Mr. Stanislao Girdvainis (Military Ordinariate of Lithuania, Military).

To Mr. Giovanni Mayer, of the archdiocese of Olmütz.

The Commander's Cross of the Order of St. Sylvester Pope: November 17, 1927.

To Mr. Emilio Ruecker (Poland).

January 20, 1928.

To Mr. Carlo Vossen, of the archdiocese of Colonia.

[*Latin ed. p. 96*]

96 Acta Apostolicae Sedis - Official Commentary. The Knighthood of the Order of St. Sylvester, Pope: September 12, 1927. To Mr. Leopoldo Bartos, of the Archdiocese of Olmütz. November 30. To Mr. Francesco de Vecchis, of the Archdiocese of L'Aquila.

THE PAPAL HOUSEHOLD. BY ORDER. With the Letters of His Eminence, the Monsignor, the Holy Father Pius XI, may He reign happily, deigned to appoint:

Secret Chamberlains, Honorary, Supernumerary, of His Holiness:

January 14, 1928. Monsignor Francesco Schwerer, of the Archdiocese of Colocza.

February 4. Monsignor Emanuele Mendes do Carmo, of the Diocese of Guarda.

February 8. Monsignor Nazareno Eanieri, of the Archdiocese of Perugia.

February 13. Monsignor Giovanni Neuhauser, of the Diocese of Secovia.

February 13. Monsignor Alessandro Eoccati, of the Archdiocese of Turin.

February 20. Monsignor Clemente Willging, of the Diocese of Helena.

Secret Chamberlains of Sword and Cape, Honorary, Supernumerary, of His Holiness:

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December 23, 1927. Mr. Giovanni Raskob, of the Diocese of Wilmington.

February 15, 1928. Mr. Samuele Cambiaghi, of the Archdiocese of Milan.

Chamberlains of Honor of Sword and Cape, Honorary, Supernumerary, of His Holiness:

February 14, 1928. Mr. Andrea Todini (Rome).

February 15. Mr. Edoardo de Weydt, of the Archdiocese of Vienna.

Chaplains Secret Honorary of His Holiness:

January 14, 1928. Monsignor Eugenio Böhm, of the Archdiocese of Colocza.

February 14. Monsignor Luigi Bury, of the Diocese of Agria.

February 14. Monsignor Giuseppe Szentgyorgyi, of the same Diocese.

NECROLOGY

January 2, 1928. Monsignor Bernardo Herrera Restrepo, Archbishop of Bogotá.

February 2. Monsignor Daniele Champavier, Bishop of Marseille.

February 4. Monsignor Arturo Marchi, Archbishop of Lucca.

February 4. Monsignor Francesco do Eego Maja, titular Archbishop of Nicopolis.

February 7. Monsignor Guglielmo Keating, Bishop of Liverpool.

[*Latin ed. p. 97*]

Year XX - Vol. XX, April 2, 1928, No. 4. ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY. PAPAL ACTS. LETTER OF POPE PIUS XI.

THE APOSTOLIC PREFECTURE OF LINDI IS ERECTED INTO AN ABBOTY "OF NO" DIOCESE, OF THE BENEDICTINE CONGREGATION OF SAINT OTTILIA.

PIUS PP. XI.

For the sake of posterity.

It has come to Our knowledge, with great joy of spirit, that, in the Apostolic Prefecture of Lindi in Central Africa, entrusted to the care of the Fathers of the Benedictine Congregation of Saint Ottilia, the Christian cause has, with God's favor, experienced great growth. Wherefore, since Our beloved son, Norbert Weber, archabbot of said Benedictine Congregation of Saint Ottilia, has earnestly implored Us to deign to erect the aforementioned prefecture into an abbey "of no" diocese: We, after consulting with Our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Propagation of the Faith, so that the progress of the Christian faith in that territory may be suitably provided for, have readily and willingly agreed to grant the wishes of the praised archabbot.

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Therefore, by Our own motion and from certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the present document, having carefully and diligently considered all relevant matters, We erect and establish the Apostolic Prefecture of Lindi in Central Africa, entrusted to the care of the Fathers of the Benedictine Congregation of Saint Ottilia, into an abbey "of no" diocese, with all rights, honors, indulgences, and privileges, and prerogatives, which are properly due to Benedictine abbeys "of no" diocese.

These things We decree, We command, and We declare that the present Letters shall remain forever valid and effective, and shall have and obtain their full and complete effect; and that they shall be observed by all to whom they pertain.

[*Latin ed. p. 98*]

98 Acta Apostolicae Sedis - These acts shall be able, now and forever, to provide the most ample support; and it shall be judged and defined in due order, and anything attempted to the contrary, concerning these matters, by anyone, with any authority, knowingly or unknowingly, shall be null and void from now on. Notwithstanding anything to the contrary. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the fifteenth day of the month of December, in the year 1927, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Congregation for Extraordinary Affairs.

II. THE APOSTOLIC PREFECTURE OF BENADIR IS ERECTED INTO AN APOSTOLIC VICARIATE, TO BE CALLED THE APOSTOLIC VICARIATE OF MOGADISCIO.

PIUS PP. XI. For the perpetual memory of this matter.

The growth of the Christian religion in those regions greatly fills Us with joy, and, diligently attending to the apostolic office with which We are divinely entrusted, We strive with zealous care that the ecclesiastical jurisdiction be strengthened and established in those very regions for the good of the new faithful. Indeed, since the apostolic prefecture of Benadir in Mahdia, entrusted to the care of the Fathers of the Institute of the Most Holy Virgin Mary of Consolation of Turin, has, with divine favor, made considerable progress in recent years, so that abundant fruits of salvation have happily been received in the territory mentioned above, it has seemed opportune to erect the aforementioned prefecture into an apostolic vicariate.

Therefore, after deliberation with Our venerable brothers, the Cardinals of the Holy Roman Church, entrusted with the affairs of the Propagation of the Faith, and after carefully considering all the circumstances of the matter, by Our own initiative, and with full knowledge and mature deliberation, and by the fullness of Our Apostolic power, We erect the apostolic

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prefecture of Benadir in Mahdia into an apostolic vicariate, and We give the name of Mogadiscio to this new vicariate.

These things We establish, We command, We decree, that these present letters shall remain forever firm, valid, and efficacious, and shall have and obtain their full and complete effect; and that they shall provide the most ample support, now and forever, to those to whom they pertain, or who may pertain to them; and it shall be judged and defined in due order, and anything attempted to the contrary, concerning these matters, by anyone, with any authority, knowingly or unknowingly, shall be null and void from now on. Notwithstanding anything to the contrary.

Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the fifteenth day of the month of December, in the year 1927, in the sixth year of Our Pontificate.

P. CARD. GASPARRI, Prefect of the Congregation for Extraordinary Affairs.

[*Latin ed. p. 99*]

99. Acts of the Congregation of the Holy See concerning the territory and the Apostolic Vicariates of Nanyang and Kaifeng in China. An Apostolic Prefecture of Sinyangchow is established. PIUS PP. XI. For the sake of future memory. — From this most holy See of Peter, the Prince of the Apostles, which We hold by divine right, as from a lofty watchtower, We turn the eyes of Our mind to all regions of the Christian world, though separated by the vast expanse of land and sea, and, with paternal solicitude, exercising Our apostolic authority, We determine what may better promote the sacred interests there, and what may contribute to the growth of the flock of the Lord. Indeed, the venerable brother Flaminius Bellotti, titular Bishop of Sufetula, and Apostolic Vicar of Nanyang in China, earnestly requested that, because of the vast territory subject to his jurisdiction and the multitude of inhabitants dwelling there, his vicariate of Nanyang be divided, and that a new Apostolic Prefecture be established from this territory thus divided and separated, entrusted to missionaries from the Congregation of the Divine Word; and that, for the same reasons, the venerable brother Zoe Taccone, titular Bishop of Aradus, and Apostolic Vicar of Kaifeng-fu, requested that two civil sub-prefectures pertaining to his vicariate be separated from it and joined to a new Apostolic Prefecture to be soon established; and the venerable brother Celsus Costantini, titular Archbishop of Theodosiopolis, Our Apostolic Delegate in China, added his most weighty support; We, after consulting with Our venerable brothers, the Cardinals entrusted with the affairs of the Propagation of the Faith, and after carefully considering all the circumstances, considered it fitting to readily and willingly grant the requests of these prelates. Since this is so, by Our own initiative and from certain knowledge and mature deliberation, and by the fullness of Our apostolic power, We command the following by

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this present decree. Namely, We separate, or dismember, from the Apostolic Vicariate of Nanyang the civil sub-prefectures of Sinyang, Loshang, Chengyang, Sintsai, Jiming, Sftangtsai, Kwangchow, Kwangshan, Shangeheng, KusMh, Sihsien, as well as the three sub-prefectures of Kioslian, Suiping, and Siping; likewise, We separate or dismember from the Apostolic Vicariate of Kaifeng the two civil sub-prefectures of Siangcheng and of ShenMu. This entire territory, containing sixteen civil sub-prefectures, is thus...

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis - An official commentary, separately presented, or rather, excerpts from the aforementioned two vicariates apostolic, whereby We erect and establish a new apostolic prefecture, which We name Sinyangchow, and which We entrust to the care of the Missionaries of the Divine Word Congregation of Steyl: may this be for the good, happiness, and prosperity in the Lord. These things We establish, We decree, declaring that the present letters shall remain forever valid and effective, and shall have their full and complete effect; and that they shall most amply benefit those to whom they pertain or may pertain, now and in the future, and shall be rightly judged and defined, and shall be null and void from this moment forward if anything contrary to these things should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Notwithstanding all contrary things. Given at Boma, near Saint Peter, under the Fisherman's ring, on the fifteenth day of the month of December, in the year 1927, in the sixth year of Our pontificate. P. CARD. GASPARRI, Prefect of the Secretariate of State. LETTER TO His Excellency, the Most Reverend Father Ignatius Valdespino Ydiaz, Bishop of Aguascalientes in Mexico; ON THE OCCASION OF THE XXV ANNIVERSARY OF HIS EPISCOPATE. PIUS PP. XI. Venerable brother, greetings and the apostolic blessing. — The conditions of the Mexican Church are, indeed, so very sad that they not only prevent the joyful and happy celebration, namely, the twenty-fifth anniversary of your episcopate, with due solemnity, together with your beloved clergy and people, but – which is most lamentable – they scarcely allow you to see your flock before you, as you have in other memorable days of your pastoral life, and to address them paternally as you were accustomed to. How much sorrow this causes us, and especially to Us, because of the concern We have for all the Churches, which We bear divinely, you certainly understand. We are indeed deeply saddened by the injustice done to you and to other sacred prelates; and We offer fervent prayers and supplications to God that, with the peace restored to the Mexican Church, that most desired day may finally arrive, when the sons of that region, which is certainly very dear to Us, may see their pastors again, whom they have long been deprived of in

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the borders of their homeland, and embrace them.

[*Latin ed. p. 101*]

Acta Pii PP. XI 101 We do not wish to fail to recall to your mind, twenty-five years ago, the beginning of your episcopate, a testimony to Our special benevolence. Therefore, We gladly grant that you and your entire flock may enjoy the full remission of sins, according to the usual conditions of the Church, in this most fortunate event. Meanwhile, as a comfort in the sorrows of Indre, We impart to you, venerable brother, and to your clergy and people, with a generous heart, Our apostolic blessing, which brings together heavenly gifts. Given at Rome, near Saint Peter, on the 1st day of October, in the year 1927, the sixth of Our pontificate. PIUS PP. XI To the Most Reverend Norbert Weber, Abbot General of the Congregation of Ottilien, O.S.B., in the year marking the twenty-fifth anniversary of his administration. PIUS PP. XI, Beloved son, greetings and Our apostolic blessing. – We have long desired to express Our benevolence towards you, for your outstanding merits; and We do so gladly at this time, in the year marking the twenty-fifth anniversary since you wisely began to govern this Congregation. Indeed, We know well how you have always burned with the zeal of the apostolate in promoting the sacred missions, which, like a vast field of labor, demand the attention of the Ottilien Family. And so it has happened that, under your leadership, these same missions have flourished with such success in a short time, with an increasing number of mission stations and the activities of those stations; and that, despite all kinds of difficulties, they have grown even more, with the favor of God, overcoming all obstacles. Truly, it is wonderful how much effort you have expended in these two endeavors: not only have you visited each of the mission stations, in Africa, in Asia, in the Philippine Islands, and recently in America, but you have also, through various and learned writings, so eloquently illustrated the labors of spreading the faith, that you have aroused the zeal of many citizens to promote the Christian name. Therefore, we heartily congratulate you, for your merits to the Catholic and civil society, and we honor you with due praise; all the more because, due to your other virtues, you are held in high esteem by all citizens of your order. Continue, beloved son, to lead by example your students, and strive to ensure that they always follow the footsteps of our venerable Father. Meanwhile, in order that this may be more...

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis - Commentarium Officiale. Furthermore, that the event may be more fruitful, We grant you the faculty that, when you wish, during the solemn sacred rites, you may impart the blessing in the presence of those present, in Our name, offering them full remission of their sins, obtainable according to the accustomed conditions of the Church.

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And may the blessing, which We, with the greatest affection in the Lord, grant to you, beloved son, and to your companions, be a sign of Our heavenly favor and a witness to the apostolic will. Given at Rome, near Saint Peter, on the twentieth day of the month of January, in the year one thousand eight hundred and thirty-eight, in the sixth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 103*]

The Most Holy Congregation of the Holy Office.

ACTS OF THE MOST HOLY CONGREGATION OF THE HOLY OFFICE.

I. A QUESTION REGARDING THE REPRESENTATION OF THE HOLY SPIRIT IN HUMAN FORM.

Presented to the Most Holy Sacred Congregation of the Holy Office: "Whether the Holy Spirit can be represented in human form, whether with the Father and the Son, or separately."

On Thursday, the 9th day of March, 1928.

The Most Eminent and Reverend Lords, Cardinals, Prefects charged with safeguarding the faith and morals, having heard the vote of the Most Reverend Consultors, decreed to respond: Negatively.

And on the following day, Friday, the 15th day of the same month and year, the Most Holy Lord, Pope Pius XI, by the divine Providence, having granted a customary audience to the Reverend Father, Assessor of the Holy Office, approved, confirmed, and ordered to be made public, the response given by the Most Eminent Fathers.

Given at Rome, from the offices of the Holy Office, on the 16th day of March, 1928.

L. GB S. A. Castellano, Notary of the Most Holy Sacred Congregation of the Holy Office.

II. DECREE CONCERNING THE ASSOCIATION COMMONLY CALLED "AMICI ISRAEL" TO BE ABOLISHED.

Since, in the judgment of the Most Holy Sacred Congregation of the Holy Office, the nature and purpose of the association, which is called "Amici Israel," as well as the book entitled "Peace over Israel," published and widely disseminated by the leaders of the association, so that its character and method might be publicly known, the Most Eminent Fathers, Prefects charged with safeguarding the faith and morals, first of all recognized the praiseworthy intention of exhorting the faithful to pray to God and to work for the conversion of the Israelites to the Kingdom of Christ. And it is not surprising that, attending only to this single purpose, from the beginning,

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not only many faithful and priests, but also not a few Bishops...

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis - The official commentary, and the Very Reverend Fathers, adhered. The Church, for the Jewish people, who were the depositaries of the divine promises until Jesus Christ, notwithstanding their subsequent blindness, indeed, because of this very blindness, has always been accustomed to pray. Moved by this charity, the Apostolic See protected the same people against unjust vexations, and just as it condemns all envy and animosity between peoples, so too it most severely condemns the hatred against the people once chosen by God, that hatred which is now commonly designated by the name "antisemitism." However, having observed and considered that the association "Amici Israel" had begun to act and speak in a manner contrary to the sentiments of the Church, to the mind of the Holy Fathers, and to the very sacred Liturgia, the Most Reverend Fathers, after the vote of the Most Reverend Consultors, in a plenary Congregation held on Thursday, March 23, 1928, decreed that the association "Amici Israel" should be dissolved and declared to be dissolved, and ordered that no one henceforth dare to write or publish books or pamphlets that in any way favor such erroneous undertakings. And on the following Friday, on the 22nd day of the same month and year, the Most Holy Pope Pius, by the divine Providence, Pope XI, having received the resolution of the Most Reverend Fathers, approved it, confirmed it, and ordered it to be made public. Given at Rome, from the offices of the Holy Office, on March 25, 1928. L. Eg S. A. Castellano, Notary of the Supreme Sacred Congregation of the Holy Office. SACRED CONSISTORIAL CONGREGATION OF Cattolica. The ancient Galtellinensis diocese was restored by Apostolic Letters under the seal, together with other dioceses, on July 21, 1779, by Pius f. r. Pope VI, and to it, along with others, the Nuorensis was also added, and a bishopric was also established there, so that the diocese itself was subsequently called Galtellinensis-Norensis. Now, in the present time, by the Most Holy Pope Pius, by divine Providence, Pope XI, having been urged for just reasons, to change the title of the diocese of Galtellinensis and Nuorensis, it was decreed that henceforth the diocese should be called only Nuorensis.

[*Latin ed. p. 105*]

105 The Sacred Congregation of the Consistory, after having heard the present Bishop of Galtelli and Nuoro, and the Cathedral Chapter, and having given their consent, has deigned to graciously approve the petitions presented. Therefore, by the fullness of Apostolic authority, it has decreed that henceforth the Church of Galtelli and Nuoro shall be called only the Church of Nuoro; and likewise, the Bishop currently in office shall be called the Bishop of Nuoro. Concerning these matters, the Most Holy Lord Our

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Pope has ordered that a Consistorial decree be issued, which shall have the same force and validity as if Apostolic Letters, sealed with the leaden seal, had been dispatched concerning the same matters. Notwithstanding any contrary opinions. Given at Rome, from the offices of the Sacred Congregation of the Consistory, on the 27th of January, 1928. For the Most Reverend Cardinal Secretary, Father Raphael C., Archbishop of Thessalonica, Assistant. L. His Most Holy Father Joseph Crosatti, Officer II.

PROVISIONS FOR CHURCHES

The Most Holy Lord Our Pope, Pius XI, by divine Providence, has, through successive decrees of the Sacred Congregation of the Consistory, deigned to provide new pastors for the following churches:

January 27, 1928. — To the Archiepiscopal Church of Udine, he appointed the Reverend Joseph Nogara, Archbishop Urban, Secretary General of the Pontifical Missionary Society.

February 28. — To the titular Archiepiscopal Church of Nicopolis in Epirus, he appointed the Reverend Father John Aelen, formerly Archbishop of Madras.

March 2. — To the titular Archiepiscopal Church of Trajanopolis, he appointed the Reverend Father Fabius Bordini, formerly titular Bishop of Pergamum.

— To the Cathedral Church of Newark, he appointed the Reverend Father Joseph Walsh, formerly Bishop of Trenton.

— To the Cathedral Church of Lugo, he appointed the Reverend Father Raphael Balanza y Navarro, formerly titular Bishop of Chersonesus.

— To the Cathedral Church of Soissons (-Laon-Saint-Quentin), he appointed the Reverend Ernest Mennechet, already the General Vicar of that diocese.

— To the Cathedral Church of Trenton, he appointed the Reverend Father John Mae Mahon, a parish priest in the diocese of Buffalo.

March 3. — To the titular Bishopric of Trebenna, he appointed the Reverend Stephen Révesz, a parish priest in the town of Kismét, appointed Ordinary for the spiritual care of the Hungarian army.

[*Latin ed. p. 106*]

Acts of the Apostolic See, volume 106, Official Commentary, March 10th. — To the Cathedral Church of Vitoria, the Most Reverend Doctor Matthew Mugica y Urrestarazu, formerly Bishop of Pamplona. — To the Cathedral Church of Pamplona, the Most Reverend Doctor Thomas Muniz Pablos, Auditor of the Royal Court of Madrid. March 23rd. — To the titular archbishopric of Sergiopolis, the Most Reverend Doctor Hector Raphael Quilliet, formerly Bishop of Lille. — To the titular bishopric of Mytilene, el-

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evated for this occasion to an archbishopric, the Most Reverend Doctor Emmanuel Gonçalves Cerejeira, from the diocese of Coimbra, appointed as Auxiliary to His Eminence, the Most Reverend Cardinal Mendes Bello, Patriarch of Lisbon. March 25th. — To the titular bishopric of Peg, the Most Reverend Doctor Bernard Sheil, Urban Prefect and Chancellor of the Curia of Chicago, appointed as Auxiliary to His Eminence, the Most Reverend Cardinal Mundelein, Archbishop of Chicago.

SACRED CONGREGATION FOR THE EASTERN CHURCHES.

CONCERNING THE CONVENEING OF A MEETING OF ARMENIAN BISHOPS IN THE CITY.

The Armenian people are not ignorant of the calamities and hardships that they have suffered in recent times. Along with the ruin of cities and towns, almost all the dioceses have been devastated, churches and ecclesiastical buildings have been destroyed and converted to profane uses, and all the works and institutions, prepared by the diligent care of pastors over many years, have been disrupted. Therefore, all the Armenian bishops, lamenting this most miserable state of affairs, have earnestly and urgently requested the Apostolic See to convene them together, so that, after exchanging counsel, they might deliberate more maturely on the affairs of their Patriarchate and on the restoration of religious matters as far as possible. Indeed, Our Holy Father Pius, of blessed memory, Pope XI, through his paternal solicitude and benevolence towards all Catholics of Armenian origin, who, although in distress, nevertheless remain steadfast and constant in the Christian faith,

[*Latin ed. p. 107*]

The Holy Congregation for the Eastern Church, having learned that certain individuals, claiming to be of the East, or even falsely representing themselves as belonging to the Eastern clergy, travel through the dioceses of Italy and other regions, collecting money or soliciting alms for Masses, and in order to more easily deceive others of their good faith, they often present writings and documents, and sometimes photographs, which they claim have been given to them by prelates; and these are either found to be apocryphal or obtained for another purpose. Therefore, the Holy Congregation for the Eastern Church declares and warns that no one has the authority to solicit money or to collect alms for Masses; and in order to restrain such audacity, and especially to protect the dignity and good reputation of the Eastern faithful, particularly priests, it urges the local Ordinaries to be vigilant, so that parish priests, superiors of religious houses, and the faithful themselves are not deceived by these collectors of money, nor should they receive them, or, all the more, entrust them with the celebration of

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Masses, under pain of a heavy conscience regarding the satisfaction for those Masses.

Furthermore, in order that the aforementioned assembly may begin with joyous and auspicious auspices, His Holiness commands that it begin on the sixth day of the month of May, on which day the Apparition of the Holy Cross in Jerusalem is solemnly commemorated by the Armenians this year. Therefore, let these bishops undertake the journey to Rome in a timely manner, so that they may attend the assembly on the appointed day, which, with the help of divine grace, will undoubtedly contribute to the desired growth of the religion. Despite any obstacles, even those worthy of special mention.

Given in Rome, from the offices of the Holy Congregation for the Eastern Church, on the 25th of February, in the year 1928.

A. CAED. SINCERO, Secretary.

L. © S. H. I.

Cicognani, ad interim.

MONITUM: It has been repeatedly reported to the Holy Congregation for the Eastern Church that certain individuals, claiming to be of the East, or even falsely representing themselves as belonging to the Eastern clergy, travel through the dioceses of Italy and other regions, collecting money or soliciting alms for Masses.

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis - Official Commentary III. NOTIFICATION. THE JURISDICTION OF THE APOSTOLIC DELEGATE FOR EGYPT AND ARABIA IS EXTENDED. Most Holy Lord Pope Pius, by the divine Providence, Pope XI, by Apostolic Letters dated July 5th of the year 1928, decreed and established that the Apostolic Delegate, for the time being, for Egypt and Arabia, should also be the Delegate for the Apostolic Vicariates of both Eritrea and Abyssinia, extending his jurisdiction to said vicariates henceforth.

SACRED CONGREGATION OF THE COUNCIL. A WARNING. Since it is certainly known that a certain Bolesław Matejuk, born in the diocese of Siedlce or Podlachi in Poland, has presented himself as a priest in various places, celebrating the Sacrifice of the Mass and collecting alms for Masses, this Sacred Congregation of the Council informs the Ordinary authorities of the places concerned that the aforementioned Bolesław Matejuk has not received any sacred Orders, and has never, in fact, belonged to the clerical state through the first tonsure.

SACRED CONGREGATION FOR RELIGIOUS. APPROVALS. Most Holy Lord Pope Pius, by the divine Providence, Pope XI, by decrees of the Sacred

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Congregation for Religious, dated December 10, 1927:

* Approved the Congregation of the Sisters of the Most Blessed Virgin of Mercy, whose motherhouse is located in the diocese of Warsaw, and approved its Constitutions for a period of seven years for experimental purposes.

* Definitively approved the Constitutions of the Institute, commonly known as "Sore di Nostra Signora del Calvario," whose motherhouse is located in Cadurcia.

* Approved the Congregation of the Brothers of Saint Francis Xavier, whose motherhouse is located in the diocese of Bruges.

[*Latin ed. p. 109*]

Acta SS. Congregationum 109, 16 Ianuarii. — The Congregation of Sisters of Saint Joseph, whose principal house is located in the diocese of Gerunden, Lodi, was approved for a period of seven years. — The Constitutions of the Sisters commonly known as "Terziarie Cappuccine di Loano," whose principal house is located in the diocese of Ianuen, were definitively approved. — The Constitutions of the Sisters commonly known as "Servantes des pauvres," whose principal house is located in Andegaven, were definitively approved. 7 Martii. — The Constitutions of the Brothers of the Immaculate Conception, whose principal house is located in the diocese of Ruremonden, were approved for a period of seven years, for experimental purposes. — The Institute of Sisters of Angelorum, whose principal house is located in the diocese of Thelesin, was praised, and their Constitutions were approved for a period of seven years, for experimental purposes. — The Institute of Sisters commonly known as "Terziarie Domenicane degli Angeli Custodi di Curzola," whose principal house is located in the diocese of Eagusin, was praised, and their Constitutions were approved for a period of seven years, for experimental purposes. — The Institute of Sisters of Nostra Domina, commonly known as "de la Delivrande," whose principal house is located in the diocese of Gratianopolitan, was praised, and their Constitutions were approved for a period of seven years, for experimental purposes.

SACRA CONGREGATIO DE PROPAGANDA FIDE (PONTIFICIUM OPUS A PROPAGATIONE FIDEI)

DECLARATION CONCERNING THE ADMISSION OF RELIGIOUS SOCIETIES TO THE PONTIFICIAL WORK FOR THE PROPAGATION OF THE FAITH.

Many Religious members, whether men or women, desire to be admitted to the Pontifical Work for the Propagation of the Faith, in order to acquire indulgences and enjoy the privileges granted to said Work by the Roman Pontiffs. However, since these individuals are bound by a vow of poverty, they have no means of paying the established contribution.

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Considering these circumstances, and after the General Secretary presented them to the Most Blessed Father in an audience on January 11, 1928, the Most Blessed Father deigned to grant the following dispensation:

a) Religious members, whether men or women, of those Orders or Congregations, of which some members are located in mission territories, to...

[*Latin ed. p. 110*]

Acts of the Apostolic See - Official Commentary 110: Those who diligently contribute to the evangelization of the infidels will be able to enjoy all the favors granted to those affiliated with the Pontifical Mission Aid Society, provided that they recite the prescribed prayers daily, that is, once the Our Father and the Hail Mary, adding the invocation: "St. Francis Xavier, pray for us." b) Members of other Orders or Congregations, in order to enjoy the same favors, will also be required to recite these prayers, and, moreover, the religious house in which they reside must contribute some alms to the Pontifical Mission Aid Society each year, for the love of God and of souls. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 1st of February, 1928. Joseph Nogara, General Secretary.

II. APPOINTMENTS: By Apostolic Briefs, the following were appointed:

December 15, 1927. — The Reverend John O'Shea, from the Congregation for the Missions, Coadjutor with the right of succession to the Apostolic Vicar of Eanchow.

February 14, 1928. — The Most Reverend Valentine Herrgott, from the Parisian Society for Foreign Missions, Coadjutor Apostolic of Phnom Penh with the right of future succession to the Indochinese Vicariate.

February 15. — The Reverend Gustav Deswazières, from the Parisian Society for Foreign Missions, Apostolic Vicar of Pdkhoi. — The Most Reverend Stephen Fourcadier, of the Society of Jesus, Apostolic Vicar of Tananarive in the island of Madagascar.

March 7. — The Reverend Lawrence Balconi, from the Pontifical Institute of Milan for Foreign Missions, Apostolic Vicar of Sanchungfu.

By Decree of the Sacred Congregation for the Propagation of the Faith, dated January 31, 1928, the Reverend Casimir Majerovicz, priest of the archdioceses of Gnesen and Posen, resigned as President of the Council of the Pontifical Mission Aid Society in Poland.

Furthermore, by Decree of the Sacred Congregation for the Propagation of the Faith, dated March 8th of the same year, the Reverend Edward Leo Ortiz resigned as President of the Council of the Pontifical Mission Aid Society in Colombia.

By Decree of the same Sacred Congregation, dated the same day, the Reverend Peter Buiz de Los Panos was appointed a member of the General Superior Council of the aforementioned Pontifical Mission Aid Society for

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Spain.

[*Latin ed. p. 111*]

SACRED CONGREGATION OF RITES

III. ORDINARY MEETING

CONCERNING THE BEATIFICATION AND CANONIZATION OF

SERVANT OF GOD, ELIZABETH CANORI-MORA, WIDOW, MOTHER OF A FAMILY, AND MEMBER OF THE THIRD ORDER OF THE MOST HOLY TRINITY, REDEEMER OF THE CAPTIVES.

ON THE QUESTION: Whether it is established that the virtues of Faith, Hope, and Charity in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, along with their associated virtues, were present in a heroic degree, in this case, both habitually and in specific instances, and with notable effects?

Our Lord Jesus Christ, the Separator of the human race, is accustomed to anticipate the needs of His Church, so that He often presents new examples of virtues, clearly demonstrating that no one, even when beset by calamities, is permitted to abandon hope or to stray from the path of virtue; for where the trials are greater, there are more abundant supports, and solid examples of sanctity are found even in that state which is considered exceedingly difficult and almost inaccessible to attain to heroism.

A most illustrious example of this has been provided in this venerable city by the most holy and learned woman, the Venerable Servant of God, Elizabeth Canori-Mora, who, having embraced the married state out of obedience, and having been joined to a husband from whom she suffered many hardships, used this very adversity for spiritual growth, and sought to preserve harmony with her contentious husband through singular patience.

She first saw the light in Rome on the twenty-first day of November, in the year one thousand seven hundred and seventy-four, born of parents distinguished for their honesty and piety. She received the seeds of all Christian virtues in her paternal home, and she endeavored to foster them among the nuns of Saint Euphemia, whose house the young girl frequented.

For several decades, she was sent to Cascia, together with her sister, Benedicta, and, having been entrusted to the discipline of the nuns, who in that monastery followed the rule of Saint Augustine, she remained there for five years, and there she acquired a fervor of piety, a sweetness of manner,

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and a reputation for sanctity.

Having been recalled to Rome by her father, she exhibited piety and obedience to her parents, and devoted herself to domestic duties.

[*Latin ed. p. 112*]

112 Acta Apostolicae Sedis - An Official Commentary, diligently devoted to her work, and detached from worldly cares. But it seemed that she was now at an age where she should consider the choice of her way of life. Although she found delight in preserving the purity of her virginity, she nevertheless preferred to obey the will of her father, whom she considered to be a messenger and interpreter of the divine will in such a difficult matter. She accepted the condition offered to her by the lawyer Christopher Mora, and not long afterwards, the marriage was consummated. But what an unhappy marriage, what a difficult condition for a new life! For the husband, distracted by other concerns and indulging in other affections, dissipated his possessions, and reduced his wife and children to poverty. But what can conjugal charity, strengthened by the fortitude of the Christian religion, not endure? This faithful servant of God, afflicted by her husband, shamefully betrayed, and deprived of her possessions and fortune, hindered by force and threats, not only persevered in her duties, but also prayed for him, patiently endured, refused to abandon him, but also strove to persuade him to cooperate with her in all things where it was right, and preferred to be burdened by her own condition, rather than to reject and abandon the duty that God had imposed upon her and which she had accepted with the sacrament. Indeed, she sold her own possessions, and with modest demeanor approached harsh creditors, in order to heal, as much as she could, the wounds to her patrimony inflicted by her husband. She never neglected her children, and her maternal care was always readily available to them, and she was diligently careful to remove all occasions of sin from them. To her prayers, she added exhortations, with which she sought to obtain that her husband would turn his behavior to a right way of life. Although she did not achieve this during his lifetime, she happily obtained it after his death; for he repented shortly before his death, and frankly confessed that his deplorable conduct had been the cause by which his wife had renounced the path of sanctity and had lost her reputation. He himself acknowledged and detested his errors, and he merited to be received among the Brothers Minor Franciscans and to be ordained to the sacred ministry. Her conjugal life lasted for thirty years, and the Venerable Servant of God exhibited wonderful examples of Christian virtues, which can be presented to married and unmarried women for imitation with great benefit. It is also fitting to remember that she gave her name to the Third Order of the Brothers of the Most Holy Trinity, who are dedicated to redeeming captives, and that she so professed the rules of that Order, that she deservedly can be called the honor and glory of that Order; the

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remembrance of these things prompted a judicial inquiry into her life and actions, through which the cause for her Beatification and Canonization was benignly initiated on the seventh day of the month of February, in the year one thousand eight hundred and seventy-four. After the Apostolic processes were completed and minor matters were settled, on the first day of the month of December of the year one thousand nine hundred and thirteen, the Preparatory Congregation concerning virtues was convened in the presence of the Reverend.

[*Latin ed. p. 113*]

The Holy Congregation of Rites, with Cardinal Jerome Gotti as the Relator of the cause; another, which is called the Preparatory one, was held on the same matter last March, in the hall of Congregations in the Vatican; and finally, at the beginning of January of the current year, the same question was raised in the General Assembly before the Most Holy Pope Pius X, in which the Most Reverend Cardinal Camillus Laurenti, Relator of the cause, proposed the following question for discussion: Does it pertain to the theological virtues of Faith, Hope, and Charity in God, and not to the cardinal virtues of Prudence, Justice, and the neighbor, nor to Fortitude and Temperance and their related virtues, that the Venerable Servant of God Elizabeth Canori-Mora, in the heroic degree, in this case and with this effect, is considered? All those present, both the Most Reverend Cardinals and the Consultor Fathers, in turn presented their opinions, which the Most Blessed Father carefully considered; however, he postponed issuing his definitive judgment, and he urged those present to seek the aid of divine light through prayer in this very important matter. However, having determined to make known his judgment, he designated this day, the first Sunday of Lent; therefore, having diligently performed sacred duties, he summoned the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, and Prefect of the Sacred Congregation of Rites, and Camillus Laurenti, Relator of the cause, together with the Reverend Father Charles Salotti, General Promoter of the Faith, and myself, the undersigned secretary, and, with them present, sitting on the Pontifical throne, he solemnly declared: That it pertains to the theological virtues of Faith, Hope, and Charity in God and in the neighbor, as well as to the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and their related virtues, that the Venerable Servant of God Elizabeth Canori-Mora, in the heroic degree, in this case and with this effect, is considered. He ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites, on the 24th of February, in the year 1928.

Signed: A. Card. Vico, Bishop of Porto and Santa Rufina, Prefect. L. S. Angelus Mariani, Secretary.

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ACTS, vol. XX, p. 4. – 2-4-1928.

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis - Official Commentary II LUCIEN. REGARDING THE CANONIZATION OF BLESSED LOUIS-MARIE GRIGNION DE MONTFORT, FOUNDER OF THE SOCIETY OF MARY MISSIONARIES AND THE INSTITUTE OF THE DAUGHTERS OF WISDOM. CONCERNING A DOUBT: Whether a Commission for the resumption of the Cause should be appointed, in the case and for the purpose in question. Louis-Marie Grignion de Montfort was born in the town of Montfort, in the diocese of Épône, in Britain, in the year 1673. From his youth, the boy was inclined and instructed in virtue and in a particular devotion to the Most Holy Virgin Mary, and he began to attract his brothers, sisters, and equals to this same way of life, by these signs of sanctity, by example, and by word. At the age of twelve, in the College of the Society of Jesus in Épône, he diligently studied the humanities and the philosophical sciences. Later, in Paris, he resumed his studies, having been readily received and generously assisted by an excellent parish priest of Saint-Sulpice. Promoted to the minor orders, he was soon afflicted by a serious illness, but, after being healed and restored to his former strength by the care and judgment of physicians, he devoted himself with intelligence and diligence to theological disciplines in a small seminary of Saint-Sulpice. Constantly adhering to Catholic doctrine and to the mandates and counsels of the Apostolic See, he repelled and averted the Jansenist errors that were spreading throughout France. Ordained to the priesthood, he diligently performed sacred duties, both in Paris and in Poitiers, with admiration and spiritual edification for the faithful, through assiduous and diligent ministry and preaching. Burning with zeal for the glory of God and the salvation of souls, he greatly desired to devote his efforts to missions in distant regions for the conversion of the infidels. For this purpose, he went to Rome, hoping to receive from the Apostolic See a necessary and opportune mandate. He approached the Supreme Pontiff Clement XI, to whom, with humble obedience and profound veneration, he expressed his heartfelt desire and his earnest request for his assignment to missions in regions inhabited by infidels, but he received a living oracle and a response: "You must exercise your sacred ministry and your apostolic ministry in France, to defend the Catholic doctrine and to confirm the faithful in it, against the errors of the aforementioned Jansenist sect, and to lead those who are wandering into the way of good and safe salvation." He acquiesced and obeyed.

[*Latin ed. p. 115*]

The Holy Congregation of Rites, having carefully considered the expressed will of the Roman Pontiff, the Vicar of Christ, the Servant of God, felt itself more strongly impelled to undertake another work of missions,

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which He had already conceived. Then He founded the Congregation of Missionaries of the Society of Mary, following the norms, example, and footsteps of the Holy Father, and which, in France and in other regions of the world, have greatly benefited and continue to benefit religion and the nation. Another association, that of the Virgins of Wisdom, which devotes all its care and diligent study to assisting the poor and the sick, as well as to providing Christian and civil education to boys and girls, rightly glorifies Louis Marie Grignion, its founder and father. Both religious societies, approved by the Apostolic See, with the help of God and under the protection of the Virgin Mary, have grown and flourished more and more each day. Finally, the Servant of God, an apostolic missionary, a fervent advocate and zealous promoter of the worship and devotion to the Passion of the Lord and to the Immaculate Virgin Mary, and also of daily meditation and recitation of the Most Holy Rosary of Mary, weakened by great tribulations and labors, while preaching sacred missions in the village of Saint-Laurent-sur-Sèvre, was struck by a mortal illness, and, having devoutly received the sacraments of the Church, fell asleep in the Lord on April 28, 1716, in the forty-fourth year of his age. The missionary Louis, even after his death, speaks and continues to speak through numerous writings published and disseminated, through letters, sermons, hymns, and other works on the Holy Eucharist, on the Blessed Virgin Mary, on the Holy Cross, on Christian mysteries and virtues, and also through his enduring foundations, the Society of Mary Missionaries and the Institute of the Daughters of Wisdom, and finally, through documents and examples of heroic virtues, transmitted to posterity, and through graces and miracles divinely wrought in response to his invocation and intercession. Having considered all these things, and in accordance with the established order of the Sacred Congregation of Rites in the formal proceedings for the Beatification of the Servants of God, the Supreme Pontiff Leo XIII, of blessed memory, through Apostolic Letters sealed with the Fisherman's Ring, dated January 17, 1888, inscribed the Venerable Louis, Marie de Montfort, in the Album of the Blessed in Heaven, and the publication thereof immediately followed the solemn Beatification, celebrated with due rite by the Reverend Chapter, in the presence of the entire assembly of the Most Eminent and Reverend Cardinals, as well as the Officials and Consultors of the Sacred Congregation of Rites. From that time, the cult and piety of the faithful towards the newly Beatified Louis have increased daily in many dioceses, so that new miracles are reported to be wrought by his invocation and intercession by God, concerning which Apostolic Inquiries are being diligently conducted for the further progress of the cause. Wherefore, at the request of the Reverend Father Hubert

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Maria Gebhard, the general procurator of both institutes, Missionaries.

[*Latin ed. p. 116*]

Acts of the Apostolic See 116. Official Commentary. Concerning the cause of Saint Mary and the Daughters of Wisdom, and with the attentive consideration of certain petitions from Most Reverend Cardinals of the Holy Roman Church, from numerous Most Reverend Archbishops and Bishops, and also from the Most Reverend Superior General of the Society of Mary and the Daughters of Wisdom, and their respective Generals, Most Reverend Lord Vincent, Cardinal Vannutelli, Bishop of Ostia and Palestrina, Dean of the Sacred College, and Relator in the Ordinary Congregation of Sacred Rites, having assembled in the Vatican Palace on the date indicated, proposed the following question for discussion: Whether a Commission for the resumption of the cause should be appointed, in the case and for the purpose under consideration? And the Most Reverend Fathers, entrusted with the preservation of sacred rites, after the presentation by the aforementioned Most Reverend Prelate, having heard the Most Reverend Lord Charles Salotti, General Promoter of the Faith, and after careful deliberation, judged it necessary to write: Affirmative, that is to say, that the Commission for the resumption of the cause should be appointed, if it pleases the Most Holy [Pope]. February 28, 1928. All of which having been reported to the Most Holy Lord, our Pope Pius XI, by the undersigned Secretary of the Sacred Congregation of Rites, His Holiness, having approved the rescript of the same Sacred Congregation, deigned to sign with his own hand the Commission for the Resumption of the Cause of Canonization of the Blessed Louis Grignion de Montfort, Founder of the Society of Mary Missionaries and the Institute of the Daughters of Wisdom. March 14, 1928.

*A. CAED. VICO, Episcopal Delegate of Portuoli and Rufinae, Prefect of S. B. C.

L. 83 S. Angelus Mariani, Secretary.

[*Latin ed. p. 117*]

The Sacred Roman Rota, Act No. 117, from the Acts of the Tribunals.

CITATIONS BY EDICT.

MATRIMONIAL NULLITY (SNEE-DEWLIN).

Since the actual place of residence of Susannah Dewlin is unknown in this cause, we summon her to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Via della Dataria, 94), on May 31, 1928, at 11 o'clock, to resolve the disputed matter, or to affix one's signature below, and to designate the day

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for the hearing of the cause for its determination: Whether there exists a nullity in the marriage in this case.

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned residence of Susannah Dewlin, ought to take care to inform her of this edictal citation.

A. Jullien, Secretary.

From the Chancery of the Sacred Roman Rota, February 28, 1928.

Johannes Ladelci, Notary.

Since the current place of residence of Madame Suzanne Dewlin, the defendant in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Via della Dataria, n. 94), on May 31, 1928, at 11 o'clock, to agree upon or affix one's signature to the doubt mentioned below, and to set the date for the hearing of the cause before the Rota.

Does a nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the residence of the aforementioned Suzanne Dewlin, should, insofar as possible, inform her of this present citation.

[*Latin ed. p. 118*]

118 Acta Apostolicae Sedis - Official Commentary II ON THE NULLITY OF MARRIAGE (TAGLIAVIA-LENKEVITCH) Since the actual place of residence of Venceslaus Lenkevitch is unknown in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, via della Dataria, 94), on April 17, 1928, at 12 o'clock, to resolve the doubt in question, or to subscribe to the following, and to designate the day for the Rotal hearing for the definition of the cause: Whether the marriage is null in this case. The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Venceslaus Lenkevitch, must take care to ensure that he is informed of this edictal citation. * L. £8 S. tJ. Mannucci, Secretary. From the Chancery of the Tribunal of the Sacred Roman Rota, February 29, 1928. Ioannes Ladelci, Notary.

[French Translation - for reference only, not to be translated]

"Etant inconnu le lieu de la demeure actuelle de M. Venceslas Lenkevitch, défendeur en cette cause, Nous le citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Roma, Via della Dataria, n. 94), 17 Avril 1928, à 12 heures, pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de la cause devant la Rote. Conste-t-il de la nullité du mariage dans ce cas? Les Ordinaires des lieux, les curés, les prêtres, les fideles ayant con-

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naissance du lieu de la résidence du dit M. Venceslas Lenkevitch, devront, dans la mesure du possible, l'avertir de la présente citation."

[*Latin ed. p. 119*]

8. The Roman Rota, May 11, 1928. CONCERNING THE NULLITY OF MARRIAGE (DANIEL-BINOT). Since the actual place of residence of Andrea Binot, in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Holy Roman Rota (Roma, Via della Dataria, 94), on May 12, 1928, at 12 o'clock, to discuss the doubt in question, or to affix his signature below, and to designate the day for the plenary session of the Rota for the determination of this cause: Whether the sentence of the Rota of August 3, 1925, in this case, should be confirmed or annulled. The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Andrea Binot, must take care to ensure that he is informed of this edictal citation. L. £8 S. M. Massimi, Dean. From the Chancery of the Tribunal of the Holy Roman Rota, March 22, 1928. Ioannes Ladelci, Notary.

[French Translation included for reference, but not translated.]

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE PONTIFICIAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONS OF THE CODE

RESPONSES TO QUESTIONS PROPOSED TO THE REVEREND FATHERS OF THE PONTIFICIAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONS OF THE CODE, WHICH WERE PROPOSED IN THE PLENARY SESSION, AS FOLLOWS:

I. - CONCERNING THE FORM OF THE CELEBRATION OF MARRIAGE

D. Is canon 1098 to be understood in such a way that it refers only to the physical absence of the parish priest or of the Ordinary of the place?

R. Affirmative.

II. - CONCERNING ILLEGAL MIXED MARRIAGES

D. Has canon 1102 § 1 revoked the faculty, granted in some places by the Holy See, of passively assisting at illegal mixed marriages?

R. Affirmative.

Given in Rome, on the 10th day of the month of March, in the year 1928.

P. Card. GASPARRI, President.

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Ioseph Bruno, Secretary.

[*Latin ed. p. 121*]

Diarium Romanae Curiae 181

SACRED CONGREGATION OF RITES

Tuesday, 28 February 1928, in the Apostolic Palace at the Vatican, the Ordinary Congregation of the Sacred Rites was held, in which, for the judgment of the Most Eminent and Reverend Lords Cardinals composing the same, the following matters were presented:

1. The resubmission of the cause for canonization of the Blessed Lewis Mary Grignion de Montfort, Priest, Founder of the Society of Mary and of the Daughters of Wisdom.

2. The introduction of the cause for beatification and declaration of the martyrdom of the Servants of God Martin of St. Nicholas and Melchior of St. Augustine, Priests of the Order of the Eremites Recollects of St. Augustine, who were killed, as it is asserted, out of hatred for the Faith.

3. The introduction of the cause for beatification and canonization of the Servant of God Mary of the Passion, of the Institute of the Adorers of the Most Holy Sacrament of the Crucified.

4. Concerning the granting and approval of the Feast and Lessons of the Second Vespers in honor of the Blessed Severinus Giraud, martyr, for the Third Regular Order of St. Francis.

5. Concerning the review of the writings of the Servant of God Stephen Pernet, Priest of the Congregation of the Augustinians of the Assumption and Founder of the Institute of the Little Sisters of the Assumption.

6. Finally, concerning the review of the writings of the Servant of God Mary Frances Schervier, of the Third Order of St. Francis and Founder of the Little Sisters of St. Francis.

Tuesday, 6 March 1928, at the Most Eminent and Reverend Lord Cardinal Anthony Vico, Promoter of the Cause for Beatification and Declaration of the Martyrdom of the Servant of God Der Gomidas Ketimergian, or Cosma of Carbognano, Armenian Priest and Parish Priest, the Preliminary Congregation was held, in which the Reverend Prelates and the theological Consultors of the same discussed the doubt concerning whether there is proof of martyrdom, the cause of the martyrdom, and the signs and miracles of the same Servant of God, who was killed, as it is asserted, out of hatred for the Faith.

Tuesday, 13 March 1928, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the theological Consultors, compos-

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ing the same, discussed and gave their vote on the doubt concerning the...

[*Latin ed. p. 122*]

122 Acta Apostolicae Sedis - Official Commentary on the virtues, in a heroic degree, in the cause of beatification and canonization of the Venerable Servant of God, Joanna Elizabeth Bichier des Ages, Co-foundress of the Institute of the Daughters of the Cross, called the Sisters of St. Andrew. On Tuesday, March 27, 1928, in the Apostolic Palace at the Vatican, with the participation of the Most Eminent and Reverend Lords Cardinals, and with the votes of the Reverend Prelates Officials and the Theological Consultors, who comprise the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss the matter of the heroic exercise of the virtues by the Servant of God, Father Corrado from Parzham, a lay professed member of the Order of the Minor Capuchins.

SECRETARY OF STATE

By tickets from the Secretary of State, the Holy Father, Pius X I, happily reigning, deigned to appoint:

January 13, 1928. The Reverend Father Giulio Bevilacqua, of the Filippini Oratory of Brzesc, as Consultor to the Sacred Congregation of Religious.

March 5. The Reverend Father Ignazio Beschin, O. F. M., as Consultor to the Sacred Congregation of Religious.

March 7. His Excellency, Most Reverend Monsignor Antonio Anastasio Rossi, Patriarch of Constantinople, as Consultor to the Sacred Congregation of the Sacraments.

By Apostolic Briefs, the Holy Father, Pius X I, happily reigning, deigned to appoint:

January 24, 1928. The Most Eminent Cardinal Camillo Laurenti, as Protector of the Sisters, Ladies of Nazareth.

February 4. The Most Eminent Cardinal Camillo Laurenti, as Protector of the [Sisters].

February 13. The Most Eminent Cardinal Francesco Ragonesi, as Protector of the Institute of the Brothers of the Sacred Heart (Rome).

February 16. The Reverend Luigi Alonso Muñayerro, as Fiscal Auditor at the Tribunal of the Rota of Madrid.

February [date missing]. The Most Eminent Cardinal Enrico Alessio Lépicier, as Protector of the Congregation of Jesus and Mary (Eudists).

February [date missing]. The Most Eminent Cardinal Gaetano Bisleti, as Protector of the Sisters of Our Lady of Charity of the Good Shepherd (Angers).

February [date missing]. The Most Eminent Cardinal Enrico Alessio

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Lépicier, as Protector of the Ursuline Sisters of Parma of the Sacred Heart.

[*Latin ed. p. 123*]

Diarium Romanae Curiae 123, February 17, 1928. The Most Reverend Cardinal Lorenzo Lauri, Protector of the Eucharistic League for Peace in the Kingdom of Christ.

The Most Reverend Cardinal Guglielmo Van Bossum, Protector of the Daughters of the Good Savior of Caen (Bayeux).

The Most Reverend Cardinal Evaristo Lucidi, Protector of the Missionaries.

Monsignor Cesare Pecorari, Prelate with voting rights in the Tribunal.

The Most Reverend Cardinal Enrico Gasparri, Protector of the Congregation of the Sisters of the Consolata (Turin). Apostolic Signature. Congregation of the Sisters of Saint Catherine V.M. (Braunsberg). Congregation of the Sisters of Providence (Corenc, Grenoble).

The Most Reverend Cardinal Gennaro Granito Pignatelli di Belmonte, Protector of the Franciscan Sisters of Calais.

Monsignor Pietro Ciriaci, Titular Archbishop of Tarsus, Apostolic Nuncio in Czechoslovakia.

Assistants to the Papal See: February 4, 1928. Monsignor Giuseppe Chartrand, Bishop of Indianapolis.

Monsignor Giacomo Giovanni Keane, Archbishop of Dubuque.

March 6. Monsignor Giovanni Aelen, Titular Archbishop of Mcopoli d'Epiro.

Apostolic Protonotaries: July 12, 1927. Monsignor Isauro Araujo di Medeiros, of the Archdiocese of Rio Janeiro. Monsignor Bosalvo da Costa Bego, of the same Archdiocese.

December 27. Monsignor Ernesto Baucher, of the Archdiocese of Besançon. Monsignor Agostino Trépy, of the same Archdiocese. Monsignor Alberto Laurent, of the same Archdiocese.

January 10, 1928. Monsignor Benato de la Serre, of the Archdiocese of Paris. Monsignor Filippo Servolo Desranleau, of the Diocese of Saint-Giacinto.

February 1. Monsignor Luigi Hudal (Boma). Monsignor Alfredo Cadot, of the Diocese of Amiens. Monsignor Francesco Saverio Mantel, of the same Diocese.

Domestic Prelates of His Holiness: June 12, 1927. Monsignor Tito Vojnarowski, of the Archdiocese of Leopoli. Monsignor Ferdinando Iacobi, of the Diocese of Lodz.

October. Monsignor Benato Delair, of the Diocese of Mzza.

March 4. Monsignor Domenico De Bocca, of the Archdiocese of Acerenza.

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November 21. Monsignor Pietro Ercole (Boma).

[*Latin ed. p. 124*]

124 Acta Apostolicae Sedis - Official Commentary, December 27, 1927. Monsignor Giorgio Parmentier, of the diocese of Soissons.

January 3: Monsignor Ernesto Mennechet, of the same diocese. Monsignor Leone Delorme, of the same diocese.

1928: Monsignor Filippo Noberasco, of the diocese of Savona.

Monsignor Adiutore Faucher, of the archdiocese of Quebec.

Monsignor Fernando Dupuis, of the same archdiocese.

January 17: Monsignor Benedetto Filippo Garneau, of the same archdiocese.

January 25: Monsignor Federico Gamhucci, of the diocese of Gubbio.

January 26: Monsignor Francesco Huber, of the diocese of St. Hippolitus.

Monsignor Antonio Köberl, of the same diocese.

February 3: Monsignor Luigi Romo, of the diocese of Guadalajara.

February 9: Monsignor Francesco Bonsignori, of the diocese of Pienza.

February 10: Monsignor Giuseppe Domenico Iturraran, of the diocese of Vittoria.

February 13: Monsignor Ludovico Konrady, of the diocese of Kaschau.

Monsignor Barnaba Tost, of the same diocese.

Monsignor Arnolfo Hoffmann, of the same diocese.

Monsignor Rodolfo Prònai, of the same diocese.

February 14: Monsignor Oddone Devaux, of the diocese of Amiens.

February 16: Monsignor Vincenzo Borisevicius, of the diocese of Telsiai.

Monsignor Ruggero Tierney, of the archdiocese of St. John.

February 23: Monsignor Leopoldo Huber, of the archdiocese of Colocsa.

February 25: Monsignor Francesco Henry, of the diocese of Leavenworth.

Monsignor Bernardo Kelly, of the same diocese, of Newfoundland.

Monsignor Giuseppe Shorter, of the same diocese.

February 28: Monsignor Giacomo Herr, of the diocese of Limburg.

March 1: Monsignor David O'Dwyer, of the diocese of Denver.

March 3: Monsignor Paolo Kaiser, of the diocese of Meissen.

March 6: Monsignor Enrico Peters, of the diocese of Liege.

Monsignor Guglielmo Simeon, of the same diocese.

HONORS:

By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

The Order of the Golden Spur: August 7, 1927, upon His Most Excellent

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Majesty Fuad I, King of Egypt.

The Grand Cross of the Order of Pius: August 20, 1927, upon His Excellency Abdel Khalek Saroit, Pasha (Egypt).

Upon His Excellency Zoulfikar, Pasha (Egypt).

Upon His Excellency Mohamed Tewfick Nassim, Pasha (Egypt).

[*Latin ed. p. 125*]

125. Diary of the Roman Curia, La Placca of the Order of Saint Gregory the Great: February 12, 1928. To the Most Noble Count Carlo Fiacchi, Exempt from the Noble Pontifical Guard. The Commendatorship with Plaque of the Order of Saint Gregory the Great: August 20, 1927. To His Excellency, Ahmed M. Hassanein, Bey (Egypt). To His Excellency, Mahmoud Chawky, Pasha (Egypt). To the Most Noble Mr. Ernesto Verrucci, Bey (Egypt). The Commendatorship of the Order of Saint Gregory the Great: August 20, 1927. To the Most Noble Lieutenant Colonel Ibrahim Khairy, Bey (Egypt). To the Most Noble Mr. Giuseppe Filippo Gelac, Bey (Egypt). To the Most Noble Mr. Abdel Wahab Talac, Bey (Egypt). To the Most Noble Mr. Ismail Saroit, Effendi (Egypt). To the Most Noble Mr. Mohamed Izzec, Bey (Egypt). To the Most Noble Mr. Kaimakan Mohamed Hussein, Bey (Egypt). February 5, 1928. To the Most Noble Mr. Harold L. Stuart, of the Archdiocese of Chicago. March 1st. To the Most Noble Mr. Michele Me Ñamara, of the Diocese of Cork. The Knighthood of the Order of Saint Gregory the Great: February 12, 1928. To the Most Noble Mr. Angelo Antonucci, of the Noble Pontifical Guard of His Holiness. To the Most Noble Count Agostino Sacconi, of the Noble Pontifical Guard of His Holiness. The Grand Cross of the Order of Saint Gregory the Great, civil class: March 1, 1928. To the Most Noble Count Maria Enrico Teodorico Michel De Pierredon (France). The Commendatorship with Plaque of the Order of Saint Gregory the Great, civil class: December 27, 1927. To the Most Noble Mr. Maria Vittorio Enrico Biliari De Verneuil, of the Diocese of Soissons. January 24, 1928. To the Most Noble Mr. Luigi Bersani (Boma). February 4th. To the Most Noble Mr. Angelo Moretti, of the Archdiocese of Milan. To the Most Noble Mr. Roberto Pastor, of the Archdiocese of Colonia. March 7th. To the Most Noble Mr. Alberto Cortadellas (Bolivia). March 10th. To the Most Noble Mr. Giuseppe Proia (Boma). The Commendatorship of the Order of Saint Gregory the Great, civil class: March 30, 1926. To the Most Noble Mr. Giovanni Valenzuela Alcarin, of the Diocese of Maiorca. October 27, 1927. To the Most Noble Mr. Lorenzo Valeri, of the Diocese of Loreto. December 27th. To the Most Noble Mr. Paolo Luigi Giorgio Deviokaine, of the Diocese of Soissons.

[*Latin ed. p. 126*]

P2Ò 31 Acta Apostolicae Sedis - Official Commentary, January 1928. To Mr. Agostino Villa (Rome). February 4th. To Mr. Biagio Gabardi, of the

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Archdiocese of Milan. To Mr. Arturo Baranzini, of the same Archdiocese. To Mr. Giulio Vigano, of the same Archdiocese. To Mr. Guglielmo Rombach, of the Archdiocese of Kolin. February 5th. To Mr. Augusto Mendes Leal, formerly Secretary of the Legation of Portugal to the Holy See. February 20th. To Mr. Cavaliere Virgilio Vannucchi, of the Archdiocese of Milan. To Mr. Ambrogio Vigano, of the same Archdiocese. February 28th. To Mr. Domenico Justin Daly, of the Diocese of Cork. March 5th. To Mr. Dr. Giacomo Garbagnati, of the Archdiocese of Milan. March 7th. To Mr. Ignazio Simon, of the Archdiocese of Strigonia. March 10th. To Mr. Enrico Marinucci (Rome). The Knighthood of the Order of Saint Gregory the Great, civil class: November 5th, 1927. To Mr. Giuseppe Maffei, of the Archdiocese of Ferrara. March 21st. To Mr. Max Prud'homme, of the Diocese of Saint-Dié. December 15th. To Mr. Giuseppe Civilotti (Rome). March 27th. To Mr. Penato Caron, of the Archdiocese of Besançon. February 3rd, 1928. To Mr. Giovanni Battista Claudio Carlo Barin, of the Diocese of Chartres. To Mr. Pietro Giacomo Giuseppe Luigi Lefebure, of the same Diocese. To Mr. Guglielmo Newsome, of the Archdiocese of Boston. March 6th. To Mr. Dr. Nicola Pulcini (Rome). March 12th. To Mr. Professor Giuseppe Pascucci, of the Archdiocese of Perugia. March 18th. To Mr. Enrico Derem, of the Diocese of Lille. To Mr. Augusto Bigo, of the same Diocese. March 25th. To Mr. Carlo P. Korb-Weidenheim, of the Archdiocese of Prague. March 27th. To Mr. Enrico Murco, of the Diocese of Amiens. To Mr. Aristide Lequai, of the same Diocese. To Mr. Pietro Sulmont, of the same Diocese. To Mr. Giorgio Croisille, of the same Diocese. March 28th. To Mr. Dr. Rodolfo Brenninkmeyer, of the Diocese of Bois-le-Duc. March 12th. To Mr. Carlo Maurenbrecher, of the Archdiocese of Kolin. March 14th. To Mr. Alberto Felici (Rome). To Mr. Arturo Felici (Rome). To Mr. Giovanni Babin, of the Archdiocese of Paris. To Mr. Germano G. Holterman, of the Archdiocese of Utrecht.

[*Latin ed. p. 127*]

Diarium Romanae Curiae:

II. Knighthood of the Order of Saint Gregory the Great, military class: February 12, 1928. To Mr. Lieutenant Giuseppe Bosini, of the Guardiagrele Palatine Guard of Honor.

To Mr. Sub-Lieutenant Amedeo Treschieri, of the same Guard.

The Grand Cross of the Order of Saint Sylvester: August 20, 1927. To His Excellency Mohamed Shahin, Pasha (Egypt).

To His Excellency Amin Anis, Pasha (Egypt).

To His Excellency Mohamed, Pasha (Egypt).

The Commander's Cross with Plaque of the Order of Saint Sylvester: August 20, 1927. To Mr. Colonel Mahmoud Jomza, Bey (Egypt).

February 4, 1928. To Mr. Enea Pressi, of the Archdiocese of Milan.

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The Commander's Cross of the Order of Saint Sylvester: January 20, 1928. To Mr. Doctor Giuseppe Prosperi (Boma).

February 21, 1928. To Mr. Emilio Lazzaro, of the Diocese of Macerata.

February 17, 1928. To Mr. Knight Galileo Giobbe (Boma).

February 25, 1928. To Mr. Doctor Gaetano Minestrini (Boma).

February 17, 1928. To Mr. Knight Giovanni Castellano, of the Archdiocese of Turin.

The Knighthood of the Order of Saint Sylvester: July 12, 1927. To Mr. Paolo Bonnett, of the Apostolic Vicariate of Egypt.

1928. To Mr. Carlo Moscatelli (Boma).

February 18, 1928. To Mr. Professor Stefano Uleri, of the Diocese of Alghero.

February 25, 1928. To Mr. Mario Pernia, of the Archdiocese of Turin.

February 28, 1928. To Mr. Adalberto Wabrosch, of the Diocese of Bosnavia.

March 1, 1928. To Mr. Doctor Giuseppe Ghisellini, of the Archdiocese of Modena.

March 7, 1928. To Mr. Lorenzo Craviotto, of the Diocese of Savona.

March 14, 1928. To Mr. Carlo Laumanns, of the Diocese of Paderborn.

THE DOMESTIC STAFF OF HIS HOLINESS:

By Decree, with the letters of His Excellency, the Most Reverend Monsignor, the Holy Father Pius XI, reigning happily, has deigned to appoint:

Extraordinary Secret Chamberlains of His Holiness:

February 18, 1928. Monsignor Enrico Chastaing, of the Diocese of Périgueux.

March 3, 1928. Monsignor Roberto Carlo Peoples (Sydney).

March 8, 1928. Monsignor Giorgio Banasch, of the Diocese of Eresia via.

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis - Official Commentary, February 9, 1928. Monsignor Clemente Sierigh, of the diocese of Danzica.

15 " " Monsignor Ludovico Mulier, of the diocese of Metz.

" " " " Monsignor Francesco Donalisio, of the archdiocese of Turin.

" " " " Monsignor Francesco Gemelli, of the archdiocese of Milan.

16 " " Monsignor Lorenzo Taddèi, of the diocese of Pienza.

" " " Monsignor Francesco Jorge (Portugal).

21 " " Monsignor Telemaco Teodori, of the archdiocese of Perugia.

Honorary Chaplains in peacock blue attire of His Holiness: February 7, 1928. Monsignor Egidio Guerra, of the diocese of Parma.

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March 3 ″ Monsignor Luigi Kremmler, of the diocese of Eottenburg.

March 8 ″ Monsignor Giuseppe Besti, of the archdiocese of Vienna.

″ ″ ″ Monsignor Otocaro Sykora, of the same archdiocese.

″ ″ ″ Monsignor Carlo Umlauf, of the same archdiocese.

″ ″ ″ Monsignor Giovanni Timmelmayer, of the same archdiocese.

March 15 ″ Monsignor Vincenzo Zuccaia, of the archdiocese of Reggio Calabria.

Secret Honorary Chaplains of His Holiness: March 12, 1928.

Monsignor Eugenio Kozelka, of the archdiocese of Strigonia.

Monsignor Domenico Iepparelli, of the diocese of Avellino.

Honorary Chamberlain of Sword and Cape, Supernumerary of His Holiness: March 24, 1928.

Mr. Florentino Carreño Gonzalez Pumariaga.

[*Latin ed. p. 129*]

Year XX - Vol. XX, May 4, 1928, No. 5. ACTA APPOSTOLICAE SEDIS, OFFICIAL COMMENTARY. AGREEMENT BETWEEN THE HOLY SEE AND THE REPUBLIC OF PORTUGAL. AGREEMENT BETWEEN THE HOLY SEE AND PORTUGAL. The Holy See and the Portuguese Government, having recognized the difficulties presented by the execution of the Concordat of 1886, due to the profound modifications that have occurred, both in Portugal and in the religious life of the Indies, especially after the war, have agreed to regulate the circumscription of the dioceses, the appointment of bishops, and the appellate jurisdiction, of which the aforementioned Concordat treats; and have nominated Plenipotentiaries: on the part of the Holy See, His Eminence Cardinal Pietro Gasparri, Secretary of State of His Holiness; and on the part of the Portuguese Government, His Excellency Dr. Augusto de Castro Sampaio Corte-Real, Extraordinary Envoy and Plenipotentiary Minister, to sign, subject to ratification, the following Protocol: ACTA, vol. XX, no. 5. – May 4, 1928.

[*Latin ed. p. 130*]

Acts of the Apostolic See - Official Commentary 130 ARTICLE I ARTICLE I The Archdiocese of Goa, to which the patriarchal title remains attached, is enlarged: a) by the addition of the Portuguese territory of Damão, north of Bombay; b) by the addition of the island of Diu, on the coast of Kathiavar. Thus, the Archbishop will be named: Archbishop of Goa and Damão. ARTICLE II ARTICLE II The part of the Diocese of Damão which is not incorporated into the Archdiocese of Goa, will be annexed to the Archdiocese of Bombay, which will maintain its current ecclesiastical organization. ARTICLE III ARTICLE III The Archbishop of Bombay will, in turn, be alternately of Portuguese and British nationality, and will have jurisdiction over the entire territory of the Archdiocese, enlarged as above.

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ARTICLE IV ARTICLE V The Holy See and the Portuguese Government declare themselves to be in agreement to modify the boundaries of the Diocese of São Tomé de Meliapor, in order to ensure in the best possible way the continuity of the territory.

[*Latin ed. p. 131*]

131. Agreement with the Republic of Lusitania concerning the continuity of the territory upon which the episcopal jurisdiction is exercised. Therefore, the following parishes scattered within the territory of the Diocese of São Tomé de Meliapor will be detached: the fourteen parishes scattered in the territory of the Dioceses of Trichinopoly and Tuticorin (the Fishery Coast), and the six parishes scattered in the territory of the Dioceses of Dacca and Calcutta. The Diocese of São Tomé de Meliapor will retain the two contiguous territories of São Tomé (near Madras and partly within Madras) and of Tanjore (further south), and the five parishes scattered within the city of Madras. For territorial and personnel compensation to be given to the Diocese of São Tomé de Meliapor, the Holy See and the Portuguese Government, having obtained the necessary and opportune information, and taking into account the principles that inform this agreement, will establish an agreement within eight months from the entry into force of the present Protocol. Only after the passage of said eight months will the new limits of the Diocese of São Tomé de Meliapor be established.

ARTICLE V. This Protocol refers only to the episcopal jurisdiction and not to the property of goods, artistic treasures, schools, etc., belonging to the Portuguese, which will continue to belong to the entities to which they currently belong.

[*Latin ed. p. 132*]

In the Acts of the Apostolic See - Commentary: Regarding the clergy of the Portuguese parishes. The official: Regarding the clergy of the Portuguese parishes.

ARTICLE V

I. In the provision of the sees of Goa, Cochin, St. Thomas of Melapor, and Macao:

a) The Holy See, after having consulted, according to the customary practice of the Roman Curia, the Bishops of the province, through the intermediary of the Apostolic Delegate of India, or, respectively, of China, will choose the Portuguese candidate most suitable to govern the Diocese;

b) Through the intermediary of Mgr. the Apostolic Nuncio of Lisbon, or of the Portuguese Legation at the Vatican, the Holy See will confidentially transmit to His Excellency the President of the Portuguese Republic the name of the candidate chosen;

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c) If the candidate does not present difficulties of a political nature, the President of the Republic will officially present the name to the Holy See;

d) It is presumed that the response of the President of the Republic to the consultation of the Holy See will be affirmative, unless, in the case where it does not arrive within two months, counted from the day of the delivery of the relevant communication;

e) The two High Contracting Parties will agree, each time, for the simultaneous publication of the appointment, which must remain secret until the completion of the official acts.

[*Latin ed. p. 133*]

Convention with the Bishop of Naila. 133 Lusitania. ARTICLE VII. ARTICLE VII. The province of Naila, provided with the sees of Bom, Mangalore, Quilon, and Trichinopoly: a) The Holy See, having chosen the most suitable candidate, will make him known through the intermediary of Mgr. Nunzio, or the Portuguese Legation at the Vatican, to the President of the Republic; b) The President of the Republic will officially present said candidate within the space of one month, and the appointment will be published in the manner prescribed in paragraph e) of the preceding article. ARTICLE VIII. Outside the territory of their own Diocese, the faithful depend on the Ordinary of the place, according to Canon Law. ARTICLE IX. Any clause contrary to the present protocol, contained in other documents, laws, or diplomatic notes, is considered null and void. Rome, fifteenth of April, nineteen hundred and twenty-eight. L. © S. PIETRO CARDINALE. L. f$ S. GASPARRI AUGUSTO DE CASTRO SAMPAIO CORTE REAL.

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis - Commentarium Officiale.

Inter Sacram Sedem et Regimen Republicae Portugalliae, concordatum est et ab ipsorum plenipotentiariis die 15 Aprilis anno currente subcriptum, pactum ad regulandam circumscriptionem diocesium, designationem episcoporum, et iurisdictionem duplicem, de quibus tractatur Concordatus anno 1886 inter Sacram Sedem et Portugalliam conclusus; hodie, 3 Maii 1928, Domine Cardinalis PIETRUS GASPARRI, Secretarius Status Sanctitatis Suae, et Excellentissimus Dominus Doctor AUGUSTUS DE GASTRO SAMPAIO CORTE REAL, Nuntius Apostolicus et Minister Plenipotentiarius Republicae Portugalliae, convenientes in aedibus Palatii Vaticani Apostolici, postquam instrumenta ratificationis mutuamente exhibita et in omnibus articulis concordantia, ad eam rem pertinere viderunt, utrisque, ad eundem finem, ad commutationem ipsarum ratificationum coepta sunt, et in fidem hujus actus propriis manibus praesentes Acta in duplici originali subscripserunt, sigillis armorum suorum obsignata.

Romae, ex Palatio Vaticano Apostolico, L. S. L. ffr. S.

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3 Maii 1928.
P. Card. GASPARRI.

AUGUSTUS DE CASTRO SAMPAIO CORTE REAL.

[*Latin ed. p. 135*]

Acts of the Holy Father, Pius XI, 135. ACTA PII PP. XI. GEOGRAPHICAL ADDRESS TO THE MOST REVEREND BASIL, BISHOP OF VELITERNE, CARDINAL POMPILJ, ACTING IN THE HOLY SEE IN THE CITY. Your Eminence, in this Rome, which is both the center of Christendom and Our Episcopal See, We must address a word concerning the "First National Women's Gymnastics and Athletics Competition," entitled "Young Italian Women," which will take place here in the coming days, the 4th, 5th, and 6th, even as we stand on the threshold of a month particularly sacred to Mary. We do so with great sorrow; but after much thought and prayer, We feel that We are fulfilling a sacred duty of the apostolic ministry entrusted to Us by that supreme Shepherd and Lord of souls, Who judges Us: the duty of Bishop of Rome, as We are and shall always be, the successor of St. Peter; the duty of Bishop of Bishops and of the faithful of the entire world. In both capacities, Our word can unfortunately be only one of lamentation. For the Bishop of Rome cannot but deplore that here, in this holy city of Catholicism, after two thousand years of Christianity, sensitivity and attention to the delicate matters due to young women and girls have proven to be weaker than they were in pagan Rome, which, despite its descent into such a state of moral decay, adopting from the conquered Greece public games and athletic competitions, excluded young women from them, for reasons of physical and moral order, and purely out of common sense; and, moreover, excluded them in many cities of that Greece, which was even more corrupt. It is truly unnecessary to expound or even briefly recall those reasons: they have already been stated many times; fathers, mothers, and teachers, do not...

[*Latin ed. p. 136*]

136 Acta Apostolicae Sedis - Commentarium Officiale. Those who are led astray by exaggerated and false theories, or by motives entirely foreign to sound and wholesome pedagogy, perceive and feel these things as if by natural instinct; and those who possess and are illuminated by that *sensus Christi*, which is like the soul of the Christian soul, appreciate and savor its supernatural beauty and preciousness. For this reason, we also say with the Prophet (Is. 62, 1): "For Sion's sake I will not hold my peace, and for Jerusalem's sake I will not rest." The Bishop of Bishops and of all the faithful throughout the world cannot forget, least of all in circumstances such as these, that He is the first among those appointed by God as guardians of the New Jerusalem, and of whom it is written (Is.

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62, 6) that "Upon thy walls, O Jerusalem, I have appointed watchmen all the day, and all the night, they shall never hold their peace. You that are mindful of the Lord, hold not your peace,. " Indeed, the faithful throughout the world could only feel, to say the least, confused and disconcerted, if they were to find Us entirely silent, while before Our very eyes that which has been lamented everywhere, even in recent times, is taking place, and concerning which the Holy Pastors, approved and encouraged by Us, have raised their voices. And these very Holy Pastors and Venerable Brothers of Ours might, in Our silence, find a very painful reason to doubt that Our sentiments and judgments regarding them have changed. It is true that We do not wish to repeat here the audacity, or rather the impropriety, elsewhere lamented, and We are given hope by the precautions taken and the instructions given up to the very last hour by the organizers and those responsible; but the nature and substance of things remain the same, with the aforementioned aggravating factors of place and historical precedents; the sharp contrast with the special and delicate needs of female education always remains, needs which are immensely more delicate and respectable when this education seeks to be, and must be, Christian education. No one can think that this excludes or diminishes the appreciation of all that can give to the body, that most noble instrument of the soul, agility and solid grace, health and true and good strength; provided it is done in the proper ways, times, and places; provided that everything that is incompatible with the modesty and composure that are so much an ornament and a safeguard of virtue is avoided; provided that every incentive to vanity and violence is banished. If a woman's hand must...

[*Latin ed. p. 137*]

Acts of Pope Pius XI, 137: We hope and pray that this [event] may always and only be an act of prayer and of beneficent action. We would have, more extensively and sooner, conversed with you, Most Reverend Cardinal, on this important matter, if we had been able to know and understand beforehand the definitive outcome of what was being prepared. We are compelled to limit ourselves to these few and rapid reflections by the urgency of time. With these, we send you, with our best wishes, the Apostolic Blessing.

PIUS, POPE XI

During the Octave of the Patronage of St. Joseph, on the feast of St. Athanasius, 1928.

TO THE MOST REVEREND RICHARD OY, BISHOP OF MEDIOBURGENSEM, GREETINGS AND APOSTOLIC BLESSING.

In this mortal course of life, by the goodness of God, certain joyful events occur to men, by which their souls are not only lifted up and refreshed from anxieties, but also gain greater strength to perform their duties. We

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have learned that the twenty-first day of this month will be a pleasant one for you, because it will mark the completion of sixty years since you first entered the priesthood. And indeed, those who admire your virtue – and there are many, even from those of other faiths – will publicly testify their love and piety towards you in this auspicious occasion, for they know well how diligently you have fulfilled your duties, from the very beginning, in the care of your parish, especially in assisting the poor, and in the founding of the church of St. Mary Nova, in which church, later elevated to a cathedral, you were consecrated as the first Bishop of MEDIOBURGENSEM, at about the same time that We ourselves were advanced in the priesthood. From the good deeds you have performed up to now, it is evident that you have always striven to care for the growth of your diocese in every way, first of all by properly educating the young, and then by providing an example of good works to your clergy and people. Therefore, We are very pleased to congratulate you on this occasion.

[*Latin ed. p. 138*]

Acts of the Apostolic See, 138. We wish that God may grant you, to whom He has already bestowed the gift of old age, many more years filled with similar merits. Meanwhile, in order to demonstrate in some way Our particular benevolence towards you, We solemnly grant you the faculty of blessing the people in Our name, and of granting them full indulgences, according to the usual conditions of the Church. And We desire that this apostolic blessing, which unites heavenly gifts, be imparted to you, venerable brother, and to the entire flock entrusted to your care, with the greatest affection in the Lord. Given at Rome, near Saint Peter, on the tenth day of the month of December, in the sixth year of Our Pontificate. PIUS PP. XI.

[SEAL]

D. CAIETANUS. R. E. CARD. PROTO DIACONUS.

BISLETI, PROTECTOR OF THE ITALIAN ASSOCIATION OF SAINT CECILIA: CONCERNING THE TENTH AND FOURTEENTH CELEBRATIONS OF GUIDONE OF ARRETIO, TO BE HELD IN THE CITY.

PIUS PP. XI.

Beloved sons, greetings and the apostolic blessing.

It is the opinion of learned men that Guidone of Arretio, that illustrious figure, not so much of the Benedictine Order as of Italy and indeed of the Catholic name, was brought to this esteemed city by Our predecessor, John XIX, nine hundred years ago. While residing in Rome, his discoveries – by which he not only assisted and enriched the ancient Roman Church in interpreting and preserving its chants, but also, as it were, drew forth new

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developments from the very source of the art of music – seem to have been consecrated, with the approval and under the auspices of the Apostolic See, in the Lateran: in the Lateran, We say, where Gregory the Great had long ago collected, ordered, and enriched the sacred chants, received as a kind of inheritance from his predecessors, and where he himself, despite being so engaged in many and important affairs and often suffering from poor health, served as a teacher to the boys of the school he founded, in order to conform their liturgical practices.

Should this event be suppressed in silence or pass without any fruit? For few men can be found who can be compared to him, either in promoting the dignity of divine worship or in providing benefits to posterity. Therefore, We approve the plan undertaken by the members of this association, which, beloved sons, you cherish under your patronage, of the Italian Cecilian Association, to convene here soon to commemorate Guidone and his writings and works: whom indeed...

[*Latin ed. p. 139*]

139 The acts of Pope Pius XI record that the fourteenth meeting of this group, convened for the purpose of honoring the memory of the monk Pompo, and for other reasons of no small importance, was opportune. Indeed, as we have gladly learned, you should seize this opportunity, whenever you gather together, to restore the seat and, as it were, the center of the Association to the City. From this, it follows that, with new members closely associated with Us, the Association may continue to flourish and grow daily, and that, under the guidance of the Bishops, the work will, day by day, be carried out with greater diligence, and will finally reach its proper goal. Furthermore, in these gatherings, you should remember with gratitude the letters which Our predecessor, Pope Pius X, issued by Motu Proprio on the 22nd of November in the year 1903, that is, twenty-five years ago. We recall that all the Caecilians, following the example and writings of the most learned men, had endeavored to improve the Gregorian chant and the sacred music, and that they saw this very effort quickly confirmed by the authority of the Holy See. Our predecessor indeed possessed such wisdom in this matter that his laws seem to form a complete body of law concerning liturgical music. However, as often happens, especially when bad customs are to be eradicated, while in some places obedience to the will of the Pope has been observed, in others, it is lamented that the prescribed reforms have been ignored, or that old vices have returned. Therefore, when you meet, you must carefully consider which of the prescribed laws remain to be observed, what is desirable for the promotion of the finer Gregorian chant and sacred music, and finally, what must be done so that the Christian people, imbued with a liturgical spirit, may participate in the communal singing of the sacred rites, wherever they have not yet become accustomed to it. We shall gladly hear from you, beloved son, about the

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course and outcome of your discussions. Furthermore, if complaints are raised concerning the vicious manner of singing and chanting that existed at that time, we believe that it would be more fitting to honor the memory of Guy by more vigorously pursuing and hastening the improvement and reform of psalmody and chant, in order to achieve the most desired results. In the meantime, we earnestly pray for the success of the labors of this, your fourteenth meeting; and may the apostolic blessing, which, as a testament to the reconciling power of heavenly gifts and the paternal benevolence of Ourself, We impart to you, beloved son, and to all members of the Italian Caecilian Association, help you in all things, through the Lord. Given at Rome, near Saint Peter, on the 17th of April in the year 1926, in the seventh year of Our pontificate.

PIUS XI.

[*Latin ed. p. 140*]

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ACTA OF THE HOLY CONGREGATIONS

SACRED CONSISTORY

OF HAMILTON

DECREE

Whereas the cathedral church of Hamilton, dedicated to the Most Blessed Virgin under the title of the Immaculate Conception, is now situated some distance from the center of the city and is, moreover, too small and inadequate to accommodate the growing number of the faithful; and whereas the Most Reverend John Me Nally, the present Bishop of Hamilton, with the consent of the diocesan consultors, has humbly and earnestly petitioned Our Most Holy Father Pius XI to transfer the episcopal see from the aforementioned cathedral church to the parish church of Saint Patrick, which is situated in the center of the city and in a pleasant location, and which is considered the finest church in the city and is also more easily capable of expansion;

Furthermore, Our Most Holy Father, having duly considered these petitions, has deemed it fitting to grant them.

Wherefore, by the fullness of Our Apostolic authority, and in order that this may be valid and have effect, and with the consent of those who are concerned or who may presume to be concerned, We hereby decree, with the same force and validity as if Apostolic Letters sealed with the papal seal

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had been issued, that the episcopal cathedra of the Most Blessed Virgin Mary, conceived without sin, from the cathedral church of Hamilton, is transferred to the parish church of Saint Patrick, retaining the same title of Saint Patrick, together with all rights and privileges which, by law or custom, belong to other cathedral churches.

Notwithstanding any contrary provisions.

Given at Rome, from the offices of the Sacred Consistory, on this 29th day of April, in the year 1927.

[Signature] C. CARD. DE LAI, and Sabin, and Mandelen., Secretarius.

L.S. Fr. Raphael C, Archbishop of Thessalonica, Assessor.

[*Latin ed. p. 141*]

Sacred Congregation of the Consistory

PROVISIONS CONCERNING CHURCHES

Most Holy Father, by divine Providence, Pope XI, through successive decrees of the Sacred Congregation of the Consistory, has deigned to provide for the following churches with new pastors:

March 28, 1928.

— To the titular episcopal church of Sozus, he appointed the Reverend Peter Tcheng, whom he designated as Apostolic Vicar of Suanhwafu.

— To the titular episcopal church of Mastaure, he appointed the Reverend Benedict Beck, O.F.M. Capuchin, whom he designated as Apostolic Vicar of Araucania.

— To the titular episcopal church of Possala, he appointed the Reverend Stephen van Hee, S.J., whom he designated as Apostolic Vicar of Koango.

March 30.

— To the cathedral church of Omaha, he appointed the Reverend Joseph Francis Eummel, pastor of the church of Saint Joseph in the city of New York.

April 11.

— To the cathedral church of Lipari, he appointed the Reverend Bernard a Favara (in the world, Salvatore E.), O.F.M. Capuchin, Minister of the Panormitan Province.

April 12.

— To the titular archiepiscopal church of Melitene, he appointed the Reverend Henry M. Alfrid Baudrillart, formerly titular Bishop of Himeria.

SACRED CONGREGATION FOR THE EASTERN CHURCHES

DECREE

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On the occasion of the meeting of the Most Reverend Armenian Bishops, who are coming to the City on May 6, to deliberate on the affairs of their Patriarchate and the restoration of religious life, the Sacred Congregation for the Eastern Churches, with the approval of His Holiness Pope XI, has decided to bring to an end the Apostolic Visitation of that Patriarchate; and it now brings it to an end; therefore, the Reverend Father Paulus Petrus XIII Terzian, Patriarch of Cilicia of the Armenians, is restored in full exercise of his office and jurisdiction, in the presence of these documents.

All contrary decrees are hereby set aside.

Given in Rome, from the offices of the Sacred Congregation for the Eastern Churches, on April 16, 1928.

A. CARD. SINCERO, Secretary.

L. F. S. H. I. Cicognani, Acting Assistant.

[*Latin ed. p. 142*]

142 Acta Apostolicae Sedis - Commentarium Officiale

SACRA CONGREGATIO CONCILII

APUANA, FUNERUM

Die 12 Novembris 1927

SPECIES FACTI. — The communal cemetery of the city of Apuana is located materially within the territory of the cathedral parish of the Blessed Virgin Mary, assumed into heaven; however, it was not established by ecclesiastical authority, and indeed, the bodies of non-Catholics are buried there, nor has it been given a ritual blessing, although the tombs and graves are sometimes individually blessed. Almost from its inception, and for as long as men can remember, some faithful of the suburban parish of the Blessed Virgin Mary, greeted by the Angel, – which parish is adjacent to the territory of the urban parish of Saint Peter, and which has its own cemetery, but which is now cramped, squalid, and inconvenient – have easily obtained permission to be buried in the aforementioned communal cemetery of Apuana: either because there exists there a tomb of their ancestors or family, or because they declared their will to be buried there before their death, or finally, because their heirs arranged for it in this way. In these cases, having obtained permission from the municipal authority, without any difficulty, just as the pastors of the other four parishes of Ciudad Rodrigo, the suburban pastor of the Most Holy Annunciation, after the funeral in his church, brought the bodies of his parishioners to the communal cemetery, or at least – in the case of an elective burial, or one decided by the will of the relatives – up to the boundaries of the cathedral parish of the Blessed Virgin Mary, assumed into heaven. However, this is

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not permitted by the new rector-parish priest of this cathedral church, who, believing that this practice is harmful, and citing canon 1218-1230, and especially canon 1230, 7°, concerning the right of the cathedral church, with the approval of his Most Reverend Ordinary, requested that the Sacred Congregation of the Council declare to whom the right to perform the funeral and to bring the bodies belongs in this case.

Therefore, after the votes of two Consultors, the following questions were proposed to the Eminent Fathers:

« I. - Does the pastor of the Most Holy Annunciation have an exclusive right to the ecclesiastical burial of his parishioners who have a tomb in the municipal cemetery in this case? »

« II. - Does the same exclusive right belong to the same pastor if his parishioners have already chosen to be buried there in this case? »

[*Latin ed. p. 143*]

Synopsis of Discussion. The pastor-parish priest of the church of SS. Assumpta (the cathedral) should primarily consider the following: the cemetery in question, belonging to the parish priest of SS. Annunciatae, which parish has a separate cemetery, cannot be considered as belonging to the former, but rather as belonging to another. Therefore, even if a parishioner of SS. Assumpta chooses to be buried there, or even has a family tomb there, the pastor of SS. Annunciatae would still be prohibited from performing his functions in that cemetery, in which case he would be considered an outsider, unlike the pastors of Ciudad Rodrigo, who individually exercise their rights and duties in the same cemetery as if it were their own. Furthermore, if a body is to be sent there, where either the deceased has chosen their burial place, or where their family has a tomb, then the case falls under canon 1230, § 7, meaning that the pastor of the cathedral church must, at least for the purpose of burial, be considered the pastor of the deceased. And not only for the purpose of burial, but also, according to canon 1218, § 1, and 1232, § 1, if the body can be conveniently transported, the pastor of the cemetery can completely remove it to his church for the funeral rites, and then associate it with the cemetery (1231, § 2). To think otherwise, the pastor-parish priest interprets, would be the same as deleting canons 1223 and 1229 from the Code. However, on the contrary, there are several mixed and confused points in this argument, which must be carefully and thoroughly examined. And first of all, it is certain that the pastor of SS. Assumpta does not have any special right in the communal cemetery of Apuanum, since this is materially located within the territory of his parish. Indeed, as this Holy Congregation has repeatedly judged, notably in Derthonen, May 24, 1821, and in Ariminen, May 14, 1825, "common cemeteries, for the sake of public health, have been substituted for the burials of individual churches. Therefore, the church which previously had the right to bury in its own cemeteries now exercises that right in

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the public cemetery: therefore, the right has not been abolished, but the place has been changed; which certainly does not prevent the collection of fees and the performance of funeral rites." Hence, "the right of the parish church in which the cemetery is located" is asserted in the Code, with regard to outsiders, only within the limits of canon 1230, § 7, end. These limits are very narrow, as they contain a completely supplementary norm, to be applied when none of the preceding legal provisions apply to the case, and especially when the proper pastor of the deceased is either not present, or cannot exercise his right, and therefore, to the cathedral church, or to the local parish, only that which the proper pastor cannot do is granted: e.g., if the body of a shipwreck victim is exposed on the shore of a foreign land, or if the proper pastor could only perform part of the funeral rites, or has in fact only performed part of the funeral rites (cf. S. C. Concilii in Nova Riem, May 27, 1893, June 21, 1895; in Ästen, January 26, 1907, concerning the deceased whose bodies were transported by rail to another city).

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis - Official Commentary. Furthermore, in canon 1230 § 7, it is added: "unless otherwise provided by local custom," which indeed applies in our case, where the contrary observance demonstrates the right of the cathedral church being overridden. Indeed, the true meaning of canon 1216 § 1 is: "by ordinary law, the church to which the body must be brought for burial is the proper parish church of the deceased"; it is stated as "by ordinary law" because the rights of the parish priest can be superseded by particular law, or by privilege, or by custom, or, as stated in the canon itself, by the *privata* and legitimate choice of the deceased. However, it must always be certain that: "in any doubt, the right of the proper parish church must always prevail." In our case, however, it is certain that no privilege exists, nor any custom: on the contrary, there is an explicit provision in favor of the proper parish priest, as can be deduced from the specific circumstances. Only these two things are opposed: the family tomb or the ancestral tomb, and the *electa* burial. But, as we shall say immediately about the latter, the choice of the deceased can fall either on the church for the funeral, or on the cemetery for burial, or on both together. For the church for the funeral and the cemetery for burial, which are often, and more often in fact, separated, are presented as separable in the Code of Canon Law (canons 1223-1227; indeed, in the sense of canon 1205 § 2, they are to be distinguished), but nevertheless, according to canon 1231, he who has died without having *electa* burial, and who does not have a family tomb, must be buried in the cemetery of the church for the funeral. Therefore, in this case, the mere choice of burial, according to the meaning of canon 1228, entails nothing other than the right and obligation to bury the body in the chosen place "provided that nothing prevents it from those from whom the cemetery

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depends," a clause, as we have shown above, which in no way asserts any right to prohibit or intervene on the part of the parish priest or the church in whose territory the cemetery is located: much less does it take away from the proper parish priest the right to perform the funeral in this case. As for the right to a tomb in the cemetery purchased by the deceased's family, it must be carefully distinguished from the "private tomb," of which mention is made in canon 1209, which can be obtained "with written permission from the Ordinary of the place," from the family tomb or ancestral tomb, of which mention is made in canon 1208 § 3, which can be permitted by the Ordinary of the place outside the cemetery; the former, indeed, generates no right other than that the body be buried in it if it can be conveniently transported there, or if it is transferred there with the translation expenses borne by the heirs, according to canon 1229 § 1; the latter, or ancestral tomb, by itself does not require anything else, although it is easier to presume that in this case, even with *electa* burial, the church for the funeral is intended, according to canons 1223-1227. But in our case, we are dealing only, at most, with a private tomb acquired in the cemetery: we have said at most, because in the specific circumstances, it is explicitly stated that there was no intervention in the acquisition or constitution of the tomb "with written permission..."

[*Latin ed. p. 145*]

The Holy Congregation, following the norm of "Ordinary Local Jurisdiction," as required by canon 1209, and having considered this matter repeatedly within this Holy Congregation, particularly in the document *Clavaren., Funerum*, of June 17, 1905, concerning the canonical erection of such a tomb. See also Pirhing, in *lib. I III*, title 28, § 3, n. 24; Barbosa, *de off. et pot. par.*, p. 111, c. 26, n. 9; and Gennari, apud Monii. Fec., XVII, 349, who concludes: "When there is no permission from the Bishop, there is no canonical erection of a tomb; much less can it be said to be canonically erected without such permission in a public cemetery. For although with the cemeteries of today, no prejudice is done to the right of the churches to bury, nevertheless, a family tomb erected therein would not belong to any church, unless there were a determination of ecclesiastical authority; much less so, if, as in this case, the cemetery were erected by the civil authority, without dependence on the ecclesiastical authority, and even less so when in the public cemetery there is no separate place for non-Catholics," and cites the opinions of Berardi, *de par.*, 770, and Alberti, *de sepult. eccl.*, n. 21. From these teachings, it is sufficiently evident that, when dealing with modern, public, civil cemeteries, one must proceed with caution, applying canons 1228 and 1229, especially with regard to canon 1231. The distinction of a cemetery, with regard to its own or not its own parish, is not relevant, because to exclude the right, or rather the duty, incumbent upon "he who performed the funeral rites in the church," as stated in canon 1231 § 2, it is

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necessary only "for a grave reason of necessity," and no other distinction is made except concerning "whether it can be conveniently transported (on foot [canon 1218 § 1])," or not (canon 1232 § 2), always observing the norms and manner prescribed in canon 1218. In the case of the suburban parish of the Most Holy Annunciation, which is adjacent to the urban parish, it is said that it is so close that it is entirely convenient to go to the communal cemetery, according to the aforementioned norm. Therefore, whenever the body of a parishioner, whether by right of burial or because of a burial in the communal cemetery, is to be buried in the communal cemetery, the parish priest may freely, after the funeral rites have been performed in his church, take the body there, with the pall and the elevated cross, even through the intervening parish (canon 1232 § 1).

RESOLUTION: After the matters were presented at the plenary sessions of the Holy Congregation of the Council, held in the Apostolic Palace at the Vatican on November 12, 1927, regarding the doubts mentioned above, the Most Reverend Fathers were commanded to respond: Affirmative to both. This resolution was approved and confirmed by our Most Holy Lord Pope Pius, of divine memory, through the undersigned Secretary, in an audience on July 20th of the following year.

Julius, Archbishop of Lampsacus, Secretary.

ACTA, vol. XX, n. 5. - 4-5-928.

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis - Official Commentary

NOTICE

I. Since certain Franco-Canadians from the regions of New England, and especially from the diocese of Providence, have caused disturbances against the authority of their Ordinary, the Sacred Congregation of the Council has recently judged it necessary and has prohibited the periodical publication "La Sentinelle," which is published in the town of Woonsocket, Rhode Island, and which fosters this popular agitation to the detriment of good order.

II. Furthermore, the same Sacred Congregation declares that Mr. Elphege J. Daignault, the editor of the aforementioned publication, and others who have signed the citation presented to the ecclesiastical tribunal, have incurred all and each of the excommunications specially reserved to the Holy Apostolic See, in accordance with canon 2341 of the Code of Canon Law.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

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PROVISIONS FOR THE CHURCH:

By a decree of the Sacred Congregation for the Propagation of the Faith, dated May 4, 1928, Our Most Holy Lord Pope Pius, by divine Providence, P.P. XI, has appointed the Reverend Joachim Lima, S.J., Superior of the Mission of Belgaum in India, as Metropolitan Archbishop of the Archdiocese of Bombay.

II. APPOINTMENTS:

By Apostolic Briefs, the following have been appointed:

December 19, 1927. — Reverend Gabriel Perlo, from the Institute of the Consolata in Turin, as Apostolic Vicar of Mogadishu.

March 28, 1928. — Reverend Father Benedict Beck (in religion, Guy of Bergen), of the Order of the Capuchin Friars, as Apostolic Vicar of Araucania.

— Reverend Father Silvanus van Hee, of the Society of Jesus, as Apostolic Vicar of Koango in the Belgian Congo.

— Reverend Father Petrus Tcheng, a priest from the secular clergy of Suanhwafu in China, as Apostolic Vicar.

[*Latin ed. p. 147*]

8. Congregation of Rites 147

THE HOLY CONGREGATION OF RITES

OF THE ORDER OF REGULAR CLERICS OF SOMASCHA

In Quarten, the Congregation of Somascha, having observed that, due to recent public calamities, the number of orphans has greatly increased almost everywhere among the nations, so that a heavenly patronage may be available to these boys and girls, who are orphaned and in need of all things, the General Superior of the Order of Regular Clerics of Somascha, having humbly gathered the votes of many prelates, presented them to the Most Holy Pope Pius XI, and also supplicated that Saint Jerome of Emiliani, who was the first to establish institutions for the collection of orphans, and who is already called the protector and father of orphans in the very prayers of the liturgy, be constituted, by the highest authority, the universal Patron and Helper of orphans. Furthermore, His Holiness, having received the votes offered, with the reference of the undersigned Secretary of the Holy Congregation of Rites, deigned benignly to choose and declare Saint Jerome of Emiliani as the universal Patron of orphans and of abandoned youth. Notwithstanding any objections whatsoever.

March 14, 1928.

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†G A. CARD. VICO,

Archpriest of Portuensis and St. Rufina, Secretary of the Holy Congregation.

L. © S. Angelus Mariani, Secretary.

II. DIOCESES AND APOSTOLIC VICARIATES IN MISSIONS

With what joyful sentiments all the faithful have received the canonization of Saint Teresa of Jesus, which devotion has been manifestly demonstrated throughout the world, since even in the most unbelieving regions, the Virgin of Carmel has not failed to send a promised shower of roses from heaven. For this reason, countless prelates have perceived that greater fruits can be obtained in the Lord's vineyard if Saint Teresa of Jesus, who burned with the greatest zeal for the spread of the faith, and whose miraculous...

[*Latin ed. p. 148*]

The official commentary in the *Acta Apostolicae Sedis* 148 states that everyone knows that the heavenly Patroness of all Missionaries, those working in any mission, has been declared; and therefore, the most humble prayers were offered to the Most Holy Pope Pius XI from all places, so that, by common desires, the highest Apostolic sanction might be added. Furthermore, His Holiness, at the request of the Prefect of the Sacred Congregation for Rites, the aforementioned Cardinal, graciously acceded to the numerous requests of the prelates, and deigned to declare Saint Teresa of the Child Jesus, as a most important Patroness of all Missionaries, both men and women, and of all missions throughout the world, equally with Saint Francis Xavier, with all the liturgical rights and privileges that belong to this title. Notwithstanding any objections whatsoever. December 14, 1927. © A. CARD. VICO, Archbishop of Porto and Santa Rufina, Prefect. L.gß R. Angelus Mariani, Secretary. October 3.

SAINT THERESA OF THE CHILD JESUS, Virgin.

DUO VESPERS: For the Commemoration: Ant. *Veni, Sponsa Christi, y. Specie tua.* Let us pray, O Lord, who said: "Unless you become like little children, you will not enter the kingdom of heaven: grant us, we beseech you, to follow the footsteps of the most holy Virgin Teresa in humility and simplicity of heart, that we may attain the rewards of eternal life. Amen.

II NIGHT OFFICE:

Lectio IV: Teresa of Jesus Child, born in Alençon, in Gallia, of honorable parents, distinguished by a singular and constant piety towards God, desired to live a religious life from a very early age. She seriously promised that she would deny nothing to God, whatever He might ask of her; and

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she faithfully kept this promise until her death. At the age of five, having lost her mother, she entrusted herself entirely to the providence of God, under the watchful care of her most loving father, and her older sisters. With these teachers,

[*Latin ed. p. 149*]

The Most Holy Congregation of Rites. Saint Therese, in her eagerness to pursue the path of perfection, leaped forward like a giant. She was sent to a novitiate for young women of the Order of Saint Benedict in Lisieux, where she excelled in the knowledge of divine things. At the age of ten, a severe illness afflicted her for a long time. As she herself recounts, with the help of the Most Blessed Virgin, who appeared to her with a smile, and whom she diligently invoked through novenas under the title of Our Lady of the Victory, she was miraculously healed. Then, filled with angelic fervor, she carefully prepared herself for the Holy Communion, in which Christ is received.

Lesson V. As soon as she partook of the Eucharistic bread, she felt an insatiable hunger for this heavenly food. Inspired by this, she asked Jesus to transform all earthly consolations into bitterness for her. From then on, burning with love for Christ the Lord and for the Church, she desired nothing more than to enter the Order of Discalced Carmelites, so that through her self-denial and her sacrifices, she could help priests, missionaries, and the entire Church, and bring countless souls to Christ Jesus, which she promised she would do even in her last moments.

Despite her youth, she encountered many difficulties in embracing the religious life, but with incredible strength of spirit, she overcame them all. At the age of fifteen, she happily entered the Carmelite monastery in Lisieux. There, God arranged wondrous ascensions in the heart of Therese, which, imitating the hidden life of the Virgin Mary, like a well-watered garden, produced the blossoms of all virtues, especially extraordinary charity towards God and her neighbor.

Lesson VI. In order to please the Most High, and having read in the Holy Scriptures that passage: "If any man be little, let him come to me," she wished to be little in spirit, and therefore, with filial confidence, she entrusted herself perpetually to God, as to the most loving Father. Following the teachings of the Gospel, she taught this path of spiritual infancy to others, especially the novices, whom she instructed in the religious virtues. Thus, filled with apostolic zeal, she opened the way of evangelical simplicity to a world filled with pride and vanities.

Moreover, the Spouse Jesus inflamed her with a desire to suffer, both in soul and in body. Furthermore, noticing the widespread neglect of the love of God, deeply grieved, she offered herself as a victim of the merciful love of God two years before her death. Then, as she herself recounts, the flame of heavenly fire wounded her. Consumed by charity, she was transported

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into ecstasy, and fervently exclaimed: "My God, I love you." At the age of twenty-four, on the thirty-seventh day of October, in the year one thousand eight hundred and ninety-seven, she went to meet her Spouse. And what she had promised while dying, she accomplished.

[*Latin ed. p. 150*]

150 Acta Apostolicae Sedis - The official commentary, truly fulfilling and daily fulfilling countless miracles by sending a shower of roses to the earth, which, upon being received into heaven. Pope Pius XI, the Supreme Pontiff, established and declared, two years later, with renewed fervor, a special Patroness of all missions, dedicated to the Blessed Virgin. I. THIRD NIGHTLY READING. Lesson VII. Reading from the holy Gospel according to Matthew. (Chapter 18, 1-4) At that time, the disciples approached Jesus, saying: Who do you think is the greatest in the kingdom of heaven? And the rest. Homily of Saint Leo the Pope (Sermon 37, in Epiph. solemn. 7, cap. 3, 4) All, most beloved, the discipline of Christian wisdom consists not in an abundance of wonderful words, not in the cunning of arguments, nor in the desire for praise and glory, but in true and voluntary humility, which the Lord Jesus Christ chose and taught from the womb of His Mother until the torment of the Cross. For, as the Evangelist says, when His disciples were questioning among themselves who of them was the greatest in the kingdom of heaven, He called a little child, and set him in the midst of them, and said: Amen, I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whoever therefore shall humble himself as this little child, he shall be great in the kingdom of heaven. Christ loves childhood, which He first embraced in spirit and then in body. Christ loves childhood, the teacher of humility, the rule of innocence, the form of gentleness; Christ loves childhood, to which He directs the manners of the older, to which He restores the ages of the elderly; and He inclines them to His example, those whom He elevates to eternal glory. Lesson VIII. But that we may fully understand how this wondrous conversion can be grasped, and in what childlike manner we must return, let us be taught by the blessed Paul, who says: Brethren, do not become children in sense. But in malice be children. Therefore, we must not return to the games of childhood and the imperfect beginnings, but something must be taken from it, which is also fitting for serious years, so that the transition of emotions may be swift, the return to peace quick: there may be no memory of offense, no desire for dignity, but love of fraternal communion, natural equality. For it is a great good not to know evil, and...

[*Latin ed. p. 151*]

The Holy Congregation of Bishops does not understand; for to inflict and return injury is the wisdom of this world; but to render no evil for evil is the infancy of Christian equanimity. Lesson IX. This, most beloved, is the like-

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ness of little children to which today's feast invites you; and the Adoration of the Magi, the Divine Savior, suggests this form of humility to you: who, in order to show his imitators what glory he prepared, consecrated the time of his birth with martyrdom; so that those born in Bethlehem, where Christ was born, might, through the communion of age, become sharers in his passion. Therefore, let humility be loved, and let all pride be avoided by the faithful. Let each prefer the other, and let no one seek what is his own, but what belongs to another; so that, when charity abounds in all things, no trace of envy may be found in anyone: for he who exalts himself shall be humbled, and he who humbles himself shall be exalted, as Jesus Christ, our Lord, testifies, who lives and reigns with the Father and the Holy Spirit, God forever and ever. Amen. Te Deum laudamus. The lesson for the feast to be commemorated should be read according to the rubrics. Lesson IX. Thérèse of the Child Jesus, born in Alençon, in France, from honorable and pious parents. At the age of five, having lost her mother, she entrusted herself entirely to the providence of God, under the watchful care of her most loving father and older sisters: with these teachers, she advanced with giant strides on the path to perfection. At the age of nine, she was entrusted to a community of virgins of the Order of Saint Benedict in Lisieux. At the age of ten, she was long afflicted by a secret and grave illness, but was miraculously healed by the grace of our Lady, the Victorious. Filled with angelic fervor, she approached the sacred banquet and longed to drink in the insatiable hunger of this food. Wishing to enter the Order of Discalced Carmelites, she encountered many difficulties due to her young age, which she bravely overcame, and at the age of fifteen, she happily entered the Carmel of Lisieux: there, she shone with extraordinary charity towards God and her neighbor. Following the spiritual path of infancy, according to the doctrine of the Gospel, she taught it to others, especially to those who were new. Inflamed with the desire to suffer, two years before her death, she offered herself as a victim to the merciful love of God. At the age of twenty-four, on the thirty-seventh day of September, in the year one thousand eight hundred and ninety-seven, she ascended to her Spouse. Pope Pius XI, the Supreme Pontiff, solemnly enrolled her among the Blessed Virgins, and two years later, with great rejoicing, he formally declared her the special patroness of all missions.

[*Latin ed. p. 152*]

152 Acta Apostolicae Sedis - Vespere de sequenti. Commentarium officiale Commemoratio præcedentis ELOGIUM MARTYROLOGIO ROMANO INSERENDUM. Die 30 Septembris (tertio loco) Lexóvii, in Gallia, Sanctae Teresiae a Jesu Infante, ex Ordine Carmelitarum Excalceatórum; quam vitae innocentia et simplicitate clarissimum, Pius Undecimus, Pontifex Maximus, Sanctarum Virginum albo adscripsit, peculiarem omnium Missionum Patronam declaravit, ejusque festum

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quinto nonas Octobris recolendum esse decrevit. Die 3 Octobris (primo loco) Sanctae Teresiae a Jesu Infante, Virginis, ex Ordine Carmelitarum Exealceatórum, peculiaris omnium Missionum Patronae, cujus dies natalis pridie kalendas Octobris recensetur.

MISSA

Introitus Cant. 4, 8-9: "Veni de Libano, sponsa mea, veni de Libano, veni: vulnerasti cor meum, soror mea sponsa, vulnerasti cor meum."

Ps. 112, 1: "Laudate, pueri, Dominum: laudate nomen Domini."

Gloria Patri.

Oratio: "Dómine, qui dixisti: Nisi efficiamini sicut parvuli, non intrábitis in regnum caelorum: da nobis, quaesumus; ita sanctae Teresiae Virginis in humilitate et simplicitate cordis vestigia sectari, ut praemia consequantur aeterna; Qui vivis."

Lectio Isaiae Prophetae Isai. 66, 12-14: "For thus saith the Lord: Behold I will bring upon her as it were a river of peace, and as an overflowing torrent the glory of the Gentiles, which you shall suck; you shall be carried at the breasts, and upon the knees they shall caress you. Quomodo si cui mater blandiátur, ita ego consolábor vos, et in Jerusalem consolabímini. Vidébitis, et gaudébit cor vestrum, et ossa vestra quasi herba germinábunt, et cognoscatur manus Domini servis ejus."

Graduale, Matth. 11, 25: "Confíteor tibi, Pater, Dómine caeli et terrae, quia abscondisti haec a sapientibus et prudentibus, et revelásti ea parvulis."

T. Ps. 70, 5: "Dómine, spes mea a iuventute mea."

Alleluja, alleluja.

Plect. 39, 17-19: "Quasi rosa piantata super rivos aquarum fructificáte: quasi Libanus odorem suavitátis habete: florete, flores, quasi lilium, et date odorem, et frondéte in gratiam, et collaudate canticum, et benedicite Dominum in operibus suis."

Alleluja.

[*Latin ed. p. 153*]

S. Congregatio Rituum: 153 Post Septuagesimum, omitting the "Ahehija" verse, the following is said: *Tractus C, ant. 2, 11-12: "Winter is past, the rain is over, and they depart. The flowers appear in our land, the time of pruning has arrived: the voice of the turtle is heard in our land." T. Jer. 31, 3: "In eternal charity I have loved thee: therefore I have drawn thee, having pity on thee." During the Paschal season, the Gradual is omitted, and in its place, the following is said: "Alleluia, alleluia, f. Eccli. 39, 17-19: 'As a rose planted upon the banks of waters, so you shall flourish: as Lebanon you shall have the fragrance of your life. Flourish, you flowers, as the lily, and give forth fragrance, and be fruitful in grace, and sing hymns, and bless the Lord in his works.' Alleluia. T. Ps. 33, 9; 99, 6: 'Taste and see that the Lord is sweet: for his mercy is everlasting.' Alleluia."

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Sequentia sancti Evangelii secundum Matthaeum. Matth. 18, 1-4: "At that time, the disciples came to Jesus, saying: 'Who is the greater in the kingdom of heaven?' And Jesus, calling a little child, set him in the midst of them, and said: 'Amen, I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven.' Whoever, therefore, shall humble himself as this little child, he shall be greatest in the kingdom of heaven."

Offertorium: Luc. 1, 46-48 et 49: "My soul magnifies the Lord: and my spirit hath rejoiced in God my savior. For he hath looked upon the humility of his handmaid: for behold, from henceforth all generations shall call me blessed. For he that is mighty hath done great things to me."

Secreta: "Our sacrifice we offer to thee, O Lord, and may the holy prayer of thy most holy Virgin, Teresa, avail that it may be accepted for the merits of her in whose honor it is solemnly offered. Through our Lord."

Communio: Beut. 32, 10-12: "He led her about, and taught her: and kept her as the apple of his eye. As the eagle spread her wings, and took her, and carried her upon her shoulders. The Lord alone was her guide."

Postcommunio: "Inflame us, O Lord, with the fire of heavenly love, that through it, thy most holy Virgin, Teresa, offered herself as a victim of charity for the sake of men. Through our Lord."

URBIS ET ORBIS: "By decree of December 14, 1927, the Most Holy Pope Pius XI declared Saint Teresa of Jesus, the Child Jesus, as the special patroness of all missionaries, as well as of missions throughout the world."

[*Latin ed. p. 154*]

Acts of the Apostolic See - 154. The undersigned is pleased to grant, with a willing heart, to the repeated requests of several Holy Prelates for the gracious concession of a proper Mass of the same most holy Virgin, to be recited everywhere on her feast day; and His Holiness, upon the recommendation of the undersigned Secretary of the Sacred Congregation of Rites, extends to the entire Church the proper Mass of Saint Teresa of the Child Jesus, which has already been approved and granted for the Order of Discalced Carmelites, as is evident from the present document; and, in order that the readings of the third nocturne of the Mass conform to the rubrics, it is decreed that the aforementioned readings be inserted into the office of the same blessed Virgin. Notwithstanding any contrary provisions. March 14, 1928. © A. CARD. VICO, Archbishop of Porto and Santa Rufina, and Saint Basil, Prefect. L. gg S. Angelus Mariani, Secretary. August 9. OF THE BLESSED JOHN MARY VIANNEY, Confessor. (Double). IN VESPERS. Prayer: Almighty and merciful God, who made Saint John Mary a most wonderful man through pastoral zeal, constant prayer, and ardent penance: grant that, through his example and intercession, we may lead the souls of our brothers to Christ, and may attain eternal glory with

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them. Through the same Lord. IN THE NOCTURNE. Reading IV: John Mary Vianney, born in the village of Dardilly, in the Diocese of Lyons, was endowed with many signs of sanctity from his childhood. While tending to his flock of eight sheep, sometimes he would teach young boys, kneeling before the image of the Mother of God, the Rosary, with word and example; at other times, when entrusted with a flock of sheep, he would seek out a secluded place, so that he might devote himself to prayer more readily before the image of the Virgin. He loved the poor, and he delighted in bringing them in large numbers to his father's house, and in helping them in every way. To be educated, he was entrusted to the parish priest of Écully; but, as he was slow of mind, he experienced great difficulties in his studies. He implored divine help through fasting and prayer, and, seeking the grace to learn, he went to the tomb of Saint Francis of Assisi, searching for a staff. After diligently completing his theological studies, he was found to be sufficiently qualified to be initiated into the sacred priesthood.

[*Latin ed. p. 155*]

St. Congregation of Rites, Reading V. In the town of Ecully, under the guidance of a parish priest whose vicar had resigned, the most excellent degrees of pastoral perfection were sought with all vigor. After three years, in the village of Ars, which not long afterward was attached to the diocese of Bellicay, he appeared as if an angel had been sent from heaven, and he completely renewed the face of his parish, which had been utterly desolate and abandoned. He was diligent for many hours each day in judging and guiding consciences, he introduced frequent use of the Eucharist, he established pious sodalities, and he instilled a remarkable devotion to the Immaculate Virgin in the hearts of the people. Furthermore, being a true pastor, he spared neither prayers nor vigils, nor mortifications and continuous fasts, to expiate the sins of the entrusted people. Such virtue of the man of God was something that Satan could not bear, so he first afflicted him with vexations, and then, in open combat, he was overcome; but John Mary patiently endured the most grievous afflictions. Reading VI. He was often invited by neighboring towns to assist, as a missionary, in the salvation of souls, by preaching and by hearing confessions, and he was always ready to help everyone. Inspired by a zeal for the glory of God, he brought about the establishment of pious missionary exercises in more than one hundred parishes, with a permanent endowment. Among these, while God illuminated his servant with miracles and charisms, arose that famous pilgrimage, by which almost two hundred thousand people of every order and age, each year, came to Ars, not only from France and Europe, but also from the distant provinces of America. Consumed by labors rather than by old age, on the day he foretold his death, he found rest in the kiss of the Lord, on the fourth day of August, in the year one thousand eight hundred and fifty-nine, having lived seventy-three years. He was

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declared among the Blessed by Pius X, and among the saints of heaven by Pius XI, through many well-known miracles, and his feast was extended to the entire Church. I. Nocturn. Readings on the Common Office. The reading for the feast being commemorated should be read according to the rubrics. Reading IX. John Mary Vianney, born in the town of Dardilly, in the diocese of Lyons, showed many signs of sanctity. While he cared for eight sheep, he would often kneel before the image of the Mother of God with the children, teaching them the Rosary, and while devoted to cultivating the fields, he meditated on heavenly things. He was very fond of the poor, and he delighted in helping them in every way.

[*Latin ed. p. 156*]

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Although he was slow of wit, through divine grace implored, and having diligently completed his studies in theology, he was deemed worthy to be initiated into the sacred ministry. As a parish priest, he completely renewed the face of parishes that were utterly dilapidated and deserted. He was daily assiduous in judging and guiding consciences, and patiently endured the most atrocious vexations of Satan. He instituted pious exercises for missions in more than Cento parishes. However, feeling himself most humble, he endeavored to dissuade the fervent desire of the faithful, who wished to see him in his parish, even coming from distant provinces. Worn out more by labors than by age, on the day announced for his death, he rested in the Lord, on the fourth day of August, in the year one thousand eight hundred and fifty-ninth, having lived three and seventy years. He was enrolled among the Blessed by Pope Pius X, and among the Saints of Heaven by Pope Pius XI, in the sacred year. *Te Deum*. Vespers for the following day: The commemoration of the preceding Mass, "Os Justi," besides the prayer: "O Almighty and merciful God," as in the Office.

IN MARTYROLOGIO ROMANO.

On the 4th of August (second place), in the village of Ars, in the diocese of Bellicensis in Gallia, Saint John-Baptiste de Maria Vianney, Priest and Confessor, distinguished in the performance of his parochial duties; whom Pope Pius XI enrolled among the Saints, and decreed that his feast should be celebrated on the fifth of the Kalends of this month.

On the 9th of August (second place), Saint John-Baptiste de Maria Vianney, Priest and Confessor, whose birthday is celebrated on the day before the Nones of August.

URBIS ET ORBIS.

His Holiness Our Lord Pope Pius XI, with the reference of the under-

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signed Dominus Secretary, has deigned to approve with benevolence the Office and Mass, as well as the eulogy to be inserted in the Roman Martyrology, of Saint John-Baptiste de Maria Vianney, Confessor, revised and amended by the Sacred Congregation of Rites, as is shown in the aforementioned schema; and has granted that it should be used by the entire Church on the feast of the same Saint Confessor, observing the rubrics.

Notwithstanding any contrary things.

On the 14th of March, 1928.

£g A. CARD. VICO, Prefect of Portuensis and S. Rufinae, S. R. C.

L.©S. Angelus Mariani, Secretary.

[*Latin ed. p. 157*]

The Holy Congregation for Seminaries and Universities:

DECLARATION

It was inquired of the Holy Congregation for Seminaries and Universities: "Whether, considering the prescription contained in the Encyclical *Pascendi* and the declaration issued by the same Holy Congregation on the 29th of April, in the year 1927, laymen who have not previously completed a course of study in philosophical disciplines may be admitted to the study of Canon Law, so that they may validly obtain a degree?"

Having deliberated, the Most Holy Pope Pius XI, in an audience on the 29th day of the month of March, having considered all things, deigned to respond: Affirmative.

Rome, from the Secretariat of the Holy Congregation for Seminaries and Universities, on the 11th of April, 1928.

GAIETANTJS L., Cardinal, Prefect.

His Most Holy Signature: James Sinibaldi, Bishop of Tiberias, Secretary.

[*Latin ed. p. 158*]

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ACTS OF THE SACRED ROMAN ROTA

Tribunal Citations

I. METROPOLITAN.

NULLITY OF MARRIAGE (No. VI AN - CHARLEE Ol S)

Since the actual place of residence of Adrian Charlebois is unknown, in this cause, we cite him to appear, either in person or through a duly appointed procurator, before the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on June 19, 1928, at 1:00 PM, to resolve

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the disputed matter, or to subscribe to the following, and to designate the day for the rota hearing for the determination of the cause: Whether the marriage is indeed null in this case.

The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Adrian Charlebois, must take care to inform him of this official citation.

L. £8 S. F. Guglielmi, Secretary.

From the Chancery of the Tribunal of the Sacred Roman Rota, April 11, 1928.

Johannes Ladelci, Notary.

*And because the place of current residence of Mr. Hadrien Charlebois, defendant in this cause, is unknown, we cite him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, n. 94), on June 19, 1928, at 12:00 PM, to resolve or subscribe to the doubt reported below, and to fix the date of the hearing before the Rota.

*Does it appear that the marriage is null in this case?

The ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Hadrien Charlebois must, to the extent possible, inform him of this present citation.

[*Latin ed. p. 159*]

Rome, 159 Rota n. S. MARCI ET BISINIANEN. NULLITY OF MARRIAGE (LADEROHI-MOLINO). Since the actual place of residence of Raphael Molino is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, 94), on June 22, 1928, at 12 o'clock, to resolve the disputed matter, or to subscribe to the following, and to designate the day for the Rotal hearing for the definition of the cause: Whether the Rotal sentence of January 20, 1928, should be confirmed or annulled in this case. The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Raphael Molino, must take care to ensure that he is informed of this edictal citation.

L. £8 S. M. Massimi, Dean, Posting. From the Chancery of the Tribunal of the Sacred Roman Rota, April 20, 1928. Ioannes Ladelci, Notary.

[French Translation: Since the place of current residence of Mr. Raphael Molino, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, n. 94), on June 22, 1928, at 12 o'clock, to resolve the disputed matter, or to subscribe

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to the following, and to fix the day for the cause before the Rota. Should the Rotal sentence of January 20, 1928, be confirmed or annulled in this case? The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Raphael Molino, must, insofar as possible, inform him of this citation.]

[*Latin ed. p. 160*]

160 Acta Apostolicae Sedis - Official Commentary
APPENDIX

VICARIATE OF THE CITY

DECREE CONCERNING THE ASSOCIATION OF THE HOLY FAMILY

To foster devotion to the Holy Family of Nazareth among Christian families, in which all men can contemplate the most perfect example of domestic society and of all virtue, the following was decreed.

His Holiness Pope Leo XIII, having given the necessary instructions in the form of a Brief dated June 14, 1893, not only praised the Association dedicated to the Holy Family, which had already been successfully established in various parts of the world, but also, having granted appropriate laws and spiritual benefits from the Church's treasury, sought to promote and increase it.

Among other things, he established that the Pious Association in Rome, under the Most Reverend Vicar General for Spiritual Affairs, should have its center there, so that the Most Reverend Patron, along with the Secretary of the Congregation of Sacred Rites and two other Prelates chosen at his discretion, as well as with the assistance of another person holding an office in the ecclesiastical Secretariat, would direct the Association throughout the world, in order to preserve the spirit and character proper to the institution and to promote the Association itself more and more each day.

The matter proceeded happily according to the will of the Pope, and the Association, spread throughout all parts of the world, has thus far produced abundant fruits among Christian families.

Now, in order that the matter may proceed with greater diligence and order, His Holiness Pope Pius XI, in an audience on March 17th of the current year, deigned to decree that, in the future, in addition to the Secretary of the Congregation of Sacred Rites, who serves as the Most Reverend Patron for the governance of the Association, the Secretary of this Vicariate and the Chamberlain for the time being of the College of Parishes of the City shall also participate; and that the General Procurator for the time being of the Institute of the Sons of the Holy Family of Jesus, Mary, and

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Joseph, whose principal house is in the city of Barcelona, shall perform the duties of Secretary, according to the rules approved by the Most Reverend Monsignor Lucidi, our predecessor, on January 8, 1893.

Notwithstanding any contrary provisions.

Given in Rome, from the offices of the Vicariate, on April 3, 1928.

BASILIUS CARDINAL, VICAR.

L. S. F.

Rev. Canon Pascucci, Secretary.

[*Latin ed. p. 161*]

DIARY OF THE ROMAN CURIA

SACRED CONGREGATION FOR THE EASTERN CHURCH

CAUTION

In relation to the "Monitum" published in the Acta Apostolicae Sedis of April 2nd, the Sacred Congregation for the Eastern Church, being the only competent body in this matter, while reaffirming that it has never authorized, nor does it authorize, anyone to conduct such collections, deems it necessary to make known the names of those individuals who, claiming to be Eastern Christians or qualifying themselves as authorized to conduct collections by presenting inauthentic documents or photographs of ecclesiastical figures, have conducted such collections or solicited intentions for Masses in various regions. According to information received by said Sacred Congregation, these names are as follows: Petros Thomas, who even claimed to be a priest of the Syro-Chaldean diocese of Babylon; Father (so called) Daniel, of whose surname nothing is known, who qualified himself as Syro-Chaldean; Father (so called) Schibon, who claimed to be authorized to collect alms for Mexico; Giovanni Saliba, who qualified himself as being from Beirut; A. Ichou, a lay Chaldean, who professed to be a catechist.

SACRED CONGREGATION OF RITES

Tuesday, April 17, 1928, in the Apostolic Palace at the Vatican, the Ordinary Session of the Sacred Congregation of Rites was held, in which the Most Reverend Cardinals, as well as the Reverend Prelate Officials, members of the same, discussed and gave their votes on the following matters:

I. Concerning the validity of the Ordinary and Apostolic Processes constructed in the archdiocesan curia of Tours for the Cause of Beatification and Canonization of the Servant of God Maria Poussepin, Foundress of

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the Institute of the Sisters of Charity of the Presentation of the Virgin Mary of Tours.

II. Concerning the validity of the Apostolic Processes constructed in the diocesan curias of Subiaco and Velletri, regarding certain miracles in the Cause of Beatification and Canonization of the Venerable Servant of God, Brother Mariano from Rocca Casale, a lay professed of the Order of Friars Minor.

III. Concerning the validity of two Apostolic Processes constructed in the archdiocesan curia of Turin, regarding certain miracles in the Cause of Canonization of the Blessed.

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[*Latin ed. p. 162*]

162 Acta Apostolicae Sedis - Official Commentary by Giuseppe Benedetto Cottolengo, Founder of the Little House of the Divine Providence and Canon of the Collegiate Church of the Body of Christ in Turin.

IV. Concerning the validity of two Apostolic Processes constructed upon certain miracles in the cause of Beatification and Canonization of the Venerable Servant of God, Anthony Mary Claret, Archbishop of St. James of Cuba, and subsequently titular Bishop of Trajanopolis, and Founder of the Congregation of the Missionaries, Sons of the Immaculate Heart of Mary.

V. Concerning the validity of the Ordinary and Apostolic Processes constructed in the episcopal curias of Coutances and Avranches, for the cause of Beatification and Canonization of the Servant of God, Placida Viel, the second Superior General of the Sisters of the Christian Schools of Mercy.

VI. Concerning the validity of the Apostolic Processes constructed in the archdiocesan curia of Westminster, for the cause of Beatification or declaration of martyrdom of the Venerable Servants of God, George Haydock, a secular priest; John Roberti, a priest of the Order of St. Benedict; Arthur Bell, a priest of the Order of the Friars Minor; Robert Routwell, a priest of the Society of Jesus; Philip Howard, Count of Arundel, and his companions, who were killed, as it is asserted, in hatred of the faith in England during the years 1592-1679.

VII. Concerning the validity of the Apostolic Processes constructed in the ecclesiastical curia of Padua, upon certain miracles in the cause of Beatification and Canonization of the Venerable Servant of God, Giovanna Elizabeth Bichier des Ages, Co-foundress of the Institute of the Daughters of the Cross, known as the Sisters of St. Andrew.

VIII. And finally, concerning the validity of the Apostolic Process constructed in the ecclesiastical curia of Aversa, upon certain miracles in the cause of Canonization of the Blessed Salvatore of Orta, a lay professed member of the Order of the Friars Minor.

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On Tuesday, April 24, 1928, in the Apostolic Palace of the Vatican, with the participation of the Most Eminent and Reverend Lords Cardinals, and with the votes of the Reverend Prelates and the theological Consultors, who comprise the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss the doubt concerning the heroism of the virtues exercised by the Servant of God, Gemma Galgani.

On Tuesday, May 1, 1928, before the Most Eminent and Reverend Cardinal Alessandro Verde, Promoter of the Cause of Beatification and Canonization of the Venerable Servant of God, Claudio de la Colombière, a professed priest of the Society of Jesus, the Congregation of the Sacred Rites was held to discuss three miracles which are asserted to have been wrought by God through the intercession of the same Venerable man, which are proposed for his beatification.

[*Latin ed. p. 163*]

From the Diary of the Roman Curia, 163. SECRETARY OF STATE. By Letters from the Secretary of State, the Most Holy Father Pius X, reigning happily, has deigned to appoint: March 26, 1928; April 4, 1928. The Most Reverend Monsignor Anthony Anastasio Rossi, Patriarch of Constantinople, Consultor of the Holy Congregation of Religious. The Reverend Monsignors Sergio Ber Abrahamian, Father Francesco Agagianian, and Father Felice M. Cappello, S.J., Consultors of the Holy Congregation for the Eastern Church. The Most Reverend Monsignor Anthony Anastasio Rossi, Patriarch of Constantinople, Consultor of the Holy Congregation of Rites. By Apostolic Briefs, the Most Holy Father Pius X, reigning happily, has deigned to appoint: October 1927. Monsignor Valerio Valeri, titular Archbishop of Ephesus, Apostolic Delegate to Egypt and Arabia. November 10. His Eminence, Cardinal Bonaventura Cerretti, Protector of the Perpetual Adoration Nuns of the Most Holy Sacrament (Rome). March 17, 1928. Monsignor Francesco Roberti, Referendary of the Apostolic Signature. March 21. His Eminence, Cardinal Alessio Enrico Lépicier, Protector of the Mantilled Religious Servants of Mary (Rome). March 31. His Eminence, Cardinal Alessio Enrico Lépicier, Protector of the Institute of the Brothers of Christian Education of Saint Gabriel. April 17. His Eminence, Cardinal Bonaventura Cerretti, Protector of the Priests of the Most Holy Stigmata of Our Lord Jesus Christ. April 19. His Eminence, Cardinal Alessio Enrico Lépicier, Protector of the Sisters Servants of the Most Sacred Heart of Jesus (Soissons). April 26. His Eminence, Cardinal Bonaventura Cerretti, Protector of the Franciscan Tertiary Sisters of the Immaculate Conception (Valence).

FROM THE PAPAL HOUSEHOLD. By Letters from His Excellency, the Most Reverend Monsignor, the Major Domo, the Most Holy Father Pius X, reigning happily, has deigned to appoint: Extraordinary Secret Chamberlains: October 27, 1927. Monsignor Raffaele Piedra Pavón, of the diocese of

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Conception. March, 1928. Monsignor Isidoro Steczko, of the archdiocese of Ross.

[*Latin ed. p. 164*]

Acts of the Apostolic See - Official Commentary 164, March 27th » » 28th » SI » April 4th » » » » 21st » 1928. Monsignor Matteo Jez, of the same archdiocese. » Monsignor Giuseppe Leja, of the same archdiocese. » Monsignor Bernard Polak, of the diocese of Lavant. » Monsignor Giuseppe M. Da Silva, of the archdiocese of Braga. » Monsignor Carlo Krenn, of the diocese of Seckau. » Monsignor Luigi Kahr, of the same diocese. » Monsignor Giuseppe Steiner, of the same diocese. » Monsignor Cesare Biasi, of the diocese of Verona.

Secret Chamberlains of Sword and Cape, Honorary, of His Holiness: March 26th, 27th » April 4th, 1928. Mr. Guido Barbolani de' Conti di Montauto, of the archdiocese of Florence. » Mr. Marchese Augusto de Colbert, of the archdiocese of Bourges. » Mr. Viscount Pietro de Terssac, of the archdiocese of Toulouse.

Honorary Chamberlains in Peacock Blue of His Holiness: April 2nd, 4th » 17th, 1928. Monsignor Michele Eliceche, of the diocese of Vitoria. » » Monsignor Andrea Kainz, of the diocese of St. Hippolitus. » » Monsignor Rodolfo Süss, of the same diocese. » » Monsignor Giovanni Schulte, of the archdiocese of KolÃn.

Honorary Chamberlains of Sword and Cape, Honorary, of His Holiness: March 29th, April 13th, 1928. Mr. Tiberio Tonini, of the diocese of Trento. » Mr. Edward Capozzi, of the diocese of Avellino.

Honorary Secret Chamberlain of His Holiness: April 4th, 1928. Monsignor Luigi Lang, of the diocese of Seckau.

April 26th, 1928: Mr. Baron Giovanni di Trétaigne, of the diocese of Soissons, has been removed from the rank of Secret Chamberlain of Sword and Cape, Honorary, of His Holiness.

NECROLOGY: March 13th, 18th, 22nd » April 20th, 1928. Monsignor Francesco di Paola Grozo, Bishop of Cajamarea. » Monsignor Gioacchino Arrospide, Bishop of Melo (Uruguay). » Monsignor Giuseppe Mora y del Rio, Archbishop of Mexico. » Monsignor Algernon Charles Stanley, titular Bishop of Nicopolis. » Monsignor Angelo M. Filippo Sinibaldi, Bishop of Segni.

[*Latin ed. p. 165*]

Year XX - Vol. XX, June 1, 1928, No. 6.

ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY.

ACTS OF POPE PIUS XI.

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ENCYCLICAL LETTER TO THE MOST REVEREND PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY LOCALS MAINTAINING PEACE AND COMMUNION WITH THE APOSTOLIC SEE: CONCERNING COMMON EXPIATION DUE TO THE MOST HOLY HEART OF JESUS.

PIUS PP. XI

TO THE MOST REVEREND BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

Our most merciful Redeemer, having brought salvation to the human race on the wood of the Cross, before ascending to the Father from this world, desired to console His Apostles and disciples: "Behold," He said, "I am with you all days, even unto the consummation of the world." (MATTH. XXVIII, 20). This word, truly delightful, is the source of all hope and security; and it readily comes to our minds, Venerable Brothers, whenever we contemplate the present state of affairs, in which almost the entire human race is laboring under so many evils and miseries, and the Church itself is beset by attacks and insidious plots without delay. For, just as this divine promise, from the very beginning, raised up the spirits of the Apostles and inflamed them to spread the seeds of the Gospel throughout the world, so too, it has always strengthened the Church against the gates of hell, leading it to victory. Indeed, the Lord was present. (MATTH. XXVIII, 20).

[*Latin ed. p. 166*]

Acta Apostolicae Sedis - 166. Commentarium Officiale. Iesus Christus non est numquam absentis ab Ecclesia Sua; sed praesertim auxilio et praesidio adest, cum illa gravioribus periculis et incommodis conflita est, suppeditante scilicet remedia, ad temporum et rerum condicionem apta, divina illa Sapientia, quae « She reacheth, therefore, from end to end mightily, and ordereth all things sweetly ». Sed ne recentiore quidem aetate « Behold the hand of the Lord is not shortened that it cannot save, neither is his ear heavy that it cannot hear », praesertim cum error irrepsit et satis late propagatus est, unde metuendum fuit, ne hominibus ab Dei amore et consuetudine prohibitis christianae vitae fontes quodammodo arescerent. Quae vero, cum se Mariae Margaritae Alacoque conspiciendum dedit, amantissimus Iesus conquestus est, quae praeterea ab hominibus, in ipsorum demum profectum, exspectare se ac velle significavit, ea cum alii e populo fortasse adhuc ignorent, neglegant alii, placet, Venerabiles Fratres, de honestae, quae dicitur, satisfactionis officio, quo erga Cor Iesu Sacratissimum obstringimur, affari vos aliquantulum, hac mente, ut gregem quisque vestrum, quicquid vobiscum communicaverimus, studiose doceatis atque ad exsequendum excitetis. Inter cetera infinitae

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Redemptoris nostri benignitatis documenta, illud potissimum elucet, quod, defervescente christifidelium caritate, ipsa Dei caritas ad honorandum peculiari cultu proposita est eiusque bonitatis divitiae late patefactae sunt per eam religionis formam qua Sacratissimum Cor Iesu colitur, « In whom are hid all the treasures of wisdom and knowledge ». Nam, ut quondam humanae genti e Noetica arca exeunti amici foederis signum illucesseere Deus voluit, « arcum apparentem in nubibus », sic turbulentissimis recentioris aevi temporibus, cum vaferrima omnium serperet haeresis illa ianseniana, amori in Deum pietatique inimica, quae Deum non tam diligendum ut patrem quam extimescendum ut implacabilem iudicem praedicabat, benignissimus Iesus Cor suum Sacratissimum.

1 Sap., VIII, 1.

2 Isa., LIX, 1.

3 Coloss., II, 3.

4 Gen., XI, 14.

[*Latin ed. p. 167*]

The Acts of Pope Pius XI, number 167, like a banner of peace and charity, raised up among the nations, clearly foretelling victory in the struggle. Indeed, our predecessor, Leo XIII, having admired the great opportunity for the worship of the Most Sacred Heart of Jesus, in his Encyclical Letter "Annus Sacrus," did not hesitate to declare: "Since the Church, in recent times, is oppressed by the Caesarean yoke, the sublime sight of the cross, the greatest sign of victory, was presented to the young Emperor, which was soon to be realized. And now, another most auspicious and divine sign is presented to our eyes: namely, the Most Sacred Heart of Jesus, with the cross superimposed upon it, shining with brilliant whiteness amidst the flames. In it, all hope is to be placed; from it, the salvation of men is to be sought and expected." And rightly so, Venerable Brothers; for is not the form of piety contained in that most auspicious sign, and in that which follows from it, the highest and, indeed, the most perfect norm of all religion, since it leads minds more readily to a profound knowledge of Christ the Lord, and it bends hearts more effectively to love Him more ardently and to imitate Him more closely? Therefore, let no one be surprised that our predecessors have consistently defended this most excellent form of religion from the calumnies of detractors, and have extolled it with the highest praise, and have promoted it with zealous effort, as the circumstances and the course of events demanded. And, by the grace of God, the will of the faithful towards the Most Sacred Heart of Jesus has grown greater day by day; hence, those pious societies have arisen everywhere, promoting the worship of the Divine Heart; hence, that custom has arisen in the sacred Synaxis, of offering to Christ Jesus, on the first day of each month, on Friday, which custom is widely observed today. But certainly, among all those things that properly belong to the worship of the Most Sacred Heart,

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the pious consecration stands out and is memorable, by which, referring ourselves and all that we have to the charity of the Eternal God, we dedicate ourselves to the Divine Heart of Jesus. The office of such devotion is that, as far as it is possible for men to render to Him what is due, not so much by right, but moved by immense charity towards us, our Savior taught the most innocent disciple of His Heart, Margaret Mary, that—

[*Latin ed. p. 168*]

1.68 Acta Apostolicae Sedis - The official commentary, and indeed, it first offered this to its pious teacher, Claude de la Colombière; subsequently, individual names, then private families and associations, and finally even magistrates, cities, and kingdoms followed. Because, in past times and even in our own, the machinations of wicked men have led to this, so that the dominion of Christ the Lord has been despised and war has been publicly stirred up against the Church, with laws enacted and customs of the people promoted that are contrary to divine and natural law, indeed, even with clamorous assemblies declaring, "We will not have this man to reign over us": 1 from that very consecration, which we have mentioned, a single voice, as it were, burst forth and vehemently opposed the clients of the Most Sacred Heart, seeking to vindicate its glory and assert its rights: "It is necessary that Christ reign: Thy kingdom come." And so, happily, at the beginning of this century, the entire human species, which Christ, in whom all things are restored 2, rightfully possesses, was dedicated to the Most Sacred Heart by our predecessor, Leo XIII, with the applause of the entire Christian world. These very blessed and delightful undertakings, as we have taught in our Encyclical Letters "Quas primas," having been granted by the long-awaited desires and the fervent prayers of many bishops and faithful, We ourselves, with God's help, finally completed and perfected them when, at the end of the year of grace, we instituted the feast of Christ the King, to be solemnly celebrated throughout the Christian world. In doing so, we not only placed in the light that supreme dominion which Christ holds over all things, over society and the domestic sphere, over individual men, but we also foretold the joys of that very day on which the entire world will gladly and willingly submit to the sweetest dominion of Christ the King. For this reason, we also decreed that, through the occasion of the feast established on that day, this very consecration should be renewed each year, for the more certain realization of the fruits of that consecration. 1 Luke 19:14. 2 1 Corinthians 15:25. 3 Ephesians 1:10.

[*Latin ed. p. 169*]

Acta Pii PP. XI 169, and it is necessary to strive for this, and to unite all peoples in the Heart of the King of kings and Lord of lords through Christian charity and the reconciliation of peace. But to all these duties, especially that most fruitful consecration, which is as it were confirmed

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by the solemnity of Christ the King, something else must be added, about which We wish to speak more fully with you, Venerable Brothers, in this present discussion: namely, the duty of honest satisfaction, or, as they say, of reparation, to be rendered to the Most Sacred Heart of Jesus. For, if it is the primary and most important thing in consecration that the love of the creature should be repaid to the love of the Creator, then the second follows spontaneously from this, that if that same uncreated Love has been offended in some way, either through forgetfulness or neglect, then some compensation must be given for the injury thus inflicted: and this debt of reparation is commonly called expiation. And although we are impelled by the same reasons to both things, namely, to consecrate and to make reparation, nevertheless, we are bound by a stronger title of justice and love to the duty of expiation: namely, by justice, that the offense given to God by our sins may be atoned for, and that the violated order may be restored by penance; and by love, that we may have compassion for Christ, who is patient and "filled with reproaches," and that we may offer Him some solace for our weakness. For since we are all sinners and burdened with many sins, God is not to be honored by us alone through that worship by which we adore His supreme Majesty with due reverence, or by which we acknowledge His supreme dominion through prayer, or by which we praise His infinite generosity through acts of thanksgiving; but moreover, we must satisfy God, who is just, "for our innumerable sins and offenses and negligences." Therefore, to the consecration, by which we are dedicated to God and called to holiness, that sanctity and firmness must be added, which, as the Angelic Doctor teaches, is proper to consecration, and expiation, by which sins are utterly extinguished, lest our impudent unworthiness perhaps reflect back upon the sanctity of the highest justice, and our offering be rather rejected as displeasing than received as pleasing. But this duty of expiation is incumbent upon the entire human race, since, as we are taught by Christian faith, after the miserable fall of Adam,

[*Latin ed. p. 170*]

170 Acta Apostolicae Sedis - Commentarium: An individual, infected with hereditary taint, subject to concupiscences, and most wretchedly corrupted, would have been destined for eternal ruin. Indeed, those who are wise in this our age, following the old Pelagian error, boast of a certain natural virtue of human nature, which, of its own power, progresses to higher things; but the Apostle refutes these false interpretations of human pride, reminding us that "In which also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature children of wrath, even as the rest." 1. And indeed, from the very beginning of that common expiation, men, as it were, truly offered sacrifices to God, and began to strive to appease Him, led by a certain natural sense, through public or private offerings. But no created power of men

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was sufficient to expiate sins, unless the Son of God had assumed human nature to repair it. This, indeed, the Savior of mankind announced through the sacred Psalms: "A sacrifice and an offering thou hast not required; but thou hast prepared me a body; in whole burnt sacrifices thou hast taken no pleasure: then said I, Behold, I come to do thy will, O God" 2. And truly, "he himself took our infirmities, and he bore our diseases" 3; "he was wounded for our iniquities" 4, and "he carried our sins in his body upon the tree, having been made a sin for us, that we might die to sins, and live to justice" 5. Although the abundant redemption of Christ has abundantly given us 6 "all things," yet, due to the wonderful dispensation of divine Wisdom, in order that what is lacking in the sufferings of Christ for his body, which is the Church, may be completed in our flesh, we can, indeed we must, add our own praises and satisfactions, "which Christ paid to God on behalf of sinners" 7. But we must always remember 1 Eph., 2, 3. 2 Heb., X, 5-7. 3 Is., V, 3; I V, 5. 4 1 PETR., II, 24. 5 Coloss., II, 14. 6 Cf. Coloss., I, 13. 7 Cf. Coloss., I, 24.

[*Latin ed. p. 171*]

171 The Acts of Pope Pius XI teach that the entire power of expiation depends on the one bloody sacrifice of Christ, which, without interruption of time, is renewed in our altars in an unbloody manner, since "it is one and the same Victim, the same offering now through the ministry of priests, who offered Himself then on the cross, differing only in the manner of offering." Therefore, the immolation of both ministers and other faithful must be joined with this most august Eucharistic sacrifice, so that they also may present themselves as "living sacrifices, holy, pleasing to God." Indeed, St. Cyprian does not hesitate to affirm that "the Lord's sacrifice is not legitimately celebrated unless our offering and sacrifice correspond to His Passion." Therefore, the Apostle exhorts us to "mortify the members of your body," and, being united and conformed to Christ in the likeness of His death, we must not only crucify our flesh "with its vices and passions," "fleeing the corruption that is in the world," but also "that the life of Jesus may be manifested in our bodies," and, having become partakers of His eternal priesthood, we must offer "gifts and sacrifices for sins." For not only those who are employed by our Lord Jesus Christ to offer the pure oblation to the Divine Majesty everywhere from sunrise to sunset participate in this mystery of the priesthood and the office of satisfying and sacrificing, but also the entire Christian people, rightly called by the Prince of the Apostles a "But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people," must offer for themselves and for the entire human race for sins, otherwise.

[*Latin ed. p. 172*]

172 Acta Apostolicae Sedis - Commentarium Officiale: "Quasi omnes

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sacerdotes et pontifices « ex hominibus sumpti pro hominibus constituntur in his quae sunt ad Deum».” 1 As nearly as possible all priests and pontiffs are ”taken from among men, that they may offer sacrifices for men, and for their sins, to God.” 1 That our offering and our sacrifice may more perfectly correspond to the sacrifice of the Lord, that is, that we may offer our love and our desires, and crucify the flesh through that mystical crucifixion of which the Apostle speaks, so much the more shall we receive the fruits of propitiation and expiation for ourselves and for others. For the bond between all the faithful and Christ is truly wondrous, as is the bond between the head and the other members of the body; and that mystery which we profess by the Catholic faith, the communion of saints, by which both individuals and peoples are not only joined together with one another, but also with the same ”Christ, who is the head, from whom the whole body is compacted and joined together through every joint of the supply according to the measure of each member, for the growth of the body for the edification of itself in charity.” 2 Indeed, the Mediator between God and men, Jesus Christ, being near to death, had asked this of the Father: ”I in them, and thou in me: that they may be made perfect in one: and the world may know that thou hast sent me and hast loved them, as thou hast also loved me.” 3 Just as consecration professes and affirms union with Christ, so too does expiation begin that same union, and, by cleansing sins, perfects it, and, by participating in the sufferings of Christ, consummates it; and this, indeed, was the plan of the merciful Jesus, when He wished to reveal His Heart to us, presenting the emblems of His passion and showing the flames of His love, that we might, from this, recognize the infinite wickedness of sin, and, admiring the infinite charity of the Redeemer, detest sin more vehemently and return charity more ardently. And truly, the spirit of expiation, or of reparation, has always held the most important and most excellent place in the cult of the Most Sacred Heart of Jesus, and nothing is more fitting for the origin, nature, virtues, and endeavors that are proper to this form of religion, as sacred memory and use, as well as sacred liturgy and the acts of the Supreme Pontiffs, confirm. 1 Hebr., V, 1. 2 Eph., I V , s Io., XVII , 23. 15-16.

[*Latin ed. p. 173*]

On the eleventh day of the month of Margaret, Mary presented to Christ, proclaiming the infinity of His charity, and at the same time, as if in great sorrow, He lamented the many and grievous injuries inflicted upon Him by ungrateful men, uttering these words, which may it be that they be imprinted in the hearts of the pious and never forgotten: ”Behold, that Heart, which has so greatly loved men, bestowing upon them all benefits, which has not only not received due gratitude for its infinite love, but, on the contrary, has met with oblivion, neglect, insults, and even, at times, those have inflicted them who are bound by the special debt of love and

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duty." To these offenses, among many others, He especially commended that they be expiated by men, namely, that they should release the souls from purgatory, which is called the "Communion of Reparation," and also that they should offer supplications and prayers, lasting for a solid hour, which are truly called the "Holy Hour": these exercises of piety have not only been approved by the Church, but have also been enriched with abundant spiritual graces. But how can the blessed Christ, reigning in heaven, be consoled by such expiatory rites? Certainly, "give to the lover, and he will understand what I say," we reply, using the words of Augustine, which are perfectly suited to this passage. For every true lover of God, if he considers the span of time past, sees, meditates upon, and understands Christ suffering, grieving, and enduring the most grievous things for man, "for us men, and for our salvation," almost consumed by sorrow, anguish, and reproaches, indeed, "bruised for our iniquities" and healing us through His own suffering. And all these things are understood more truly by the pious mind, because the sins and wickedness of men, committed at any time, were the cause for the Son of God to be delivered to death, and now, the same death is, in a way, offered to Christ by them, joined with the same pains and sorrows, since each suffering is considered to renew in some way the Passion of the Lord: "Again crucifying the Son of God to themselves."

[*Latin ed. p. 174*]

Acta Apostolicae Sedis - Commentarium Officiale 174, demonstrating [this]. 1. If, because of our sins, which were indeed future but foreseen, the soul of Christ became sorrowful even unto death, it is certain that He received some comfort already then, from our, also foreseen, reparation, when «And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer», so that His heart, oppressed by sorrow and anguish, might be consoled. And thus, that most sacred Heart, which is continually wounded by the sins of ungrateful men, can also now be comforted, and we ought to comfort it, by a most wondrous, yet true, means, since, as is also read in the sacred liturgy, Christ Himself laments, through the mouth of the Psalmist, that He was forsaken by His friends: «In thy sight are all they that afflict me; my heart hath expected reproach and misery. And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.» 2. Moreover, the passion of Christ is renewed and, in a certain way, continued and completed in His mystical body, which is the Church. Indeed, as we again use the words of Saint Augustine, «Christ suffered whatever He ought to have suffered; there is nothing lacking in the measure of His sufferings. Therefore, the sufferings are fulfilled, but in the Head; the sufferings of Christ still remained in the body.» And indeed, Jesus Himself deigned to declare this, when speaking to Saul «still breathing threats and murder against the disciples», saying: «I am Jesus whom you

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are persecuting», 3 thus obscurely signifying that, through attacks upon the Church, the divine Head is being assailed and afflicted. Therefore, it is right and fitting that Christ, still suffering in His mystical body, desires to have us as sharers in His expiation, and this is also demanded by our very necessity with Him; 4 for since we are «Now you are the body of Christ and members of member», 5 whatever the Head suffers, it is necessary that all the members suffer with it. 6. How greatly the necessity of this kind of expiation or reparation urges us, especially in this our age, is clear to no one.

[*Latin ed. p. 175*]

175 The acts of Pope Pius XI will be a testament to those who, as we said at the beginning, have scrutinized this world "placed in malice," 1 and who have observed with their eyes and minds the clamor of the nations rising up, whose leaders or rulers have truly stood firm and have come together in unity against 2 the Lord and against His Church. In those regions, we see all divine and human laws being mixed up. Temples are overthrown and destroyed, religious men and sacred virgins are driven from their dwellings and afflicted with insults, cruelties, hunger, and imprisonment; flocks of boys and girls are snatched away from the bosom of the Church, their mother, and led to swear oaths against Christ and to blaspheme, and to commit the worst crimes of lust; the entire Christian people is utterly exhausted and divided, constantly threatened with either a falling away from the faith or with death, or with the most atrocious torments. These things are indeed so grievous that, through such events, one can already say that "Now all these are the beginnings of sorrows." are being announced, those which will be brought about by "that man of sin, who exalts himself above all that is called God, or that is worshipped." 3 Moreover, it is more to be lamented, Venerable Brothers, that among the faithful themselves, those cleansed by the blood of the Immaculate Lamb in baptism, and enriched with grace, so many men of every order are found who, laboring under incredible ignorance of divine things and infected with false doctrines, lead a life far removed from the house of the Father, a life which is neither illuminated by the light of true faith, nor delighted by the hope of future blessedness, nor kindled and fostered by the ardor of charity, so that they truly seem to sit in darkness and in the shadow of death. Furthermore, among the faithful, there is a growing neglect of ecclesiastical discipline and of the ancient institutions, upon which all Christian life depends, by which domestic society is governed, and by which the sanctity of marriage is protected; the upbringing of children is entirely neglected or corrupted by frivolous practices, and even the ability of the Church to educate Christian youth is taken away; the lamentable oblivion of Christian modesty in life and conduct, especially among women; the unrestrained greed for possessions, the immoderate pursuit of worldly affairs, the unlawful pursuit

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of popular favor.

[*Latin ed. p. 176*]

176 s Acta Apostolicae Sedis - Commentarium Officiale. Finally, detraction, and the contempt of the Word of God, by which faith is weakened, and even the neighbor is brought to ruin. These evils are compounded when the negligence and indifference of those who, like sleeping and fleeing disciples, waver in faith, miserably abandon Christ, oppressed by sorrows or surrounded by the servants of Satan, and when the perfidy of those who, following the example of the traitor Jude, either rashly and sacrilegiously profane the altar, or defect to the enemy camp. And thus, the thought involuntarily arises that the times foretold by Our Lord are approaching: "And because iniquity hath abounded, the charity of many shall grow cold." Indeed, all these things, if rightly understood by the faithful, will not prevent them from, inflamed by charity for the suffering Christ, expiating their own and others' sins with greater zeal, restoring honor to Christ, and promoting the eternal salvation of souls. And indeed, the words of the Apostle: "Now the law entered in that sin might abound. And where sin abounded, grace did more abound," can also be applied to this our age; for, as the perversity of men has greatly increased, so too, wonderfully, by the grace of the Holy Spirit, the number of faithful of both sexes increases, who, with a more eager spirit, strive to make amends for all the injuries inflicted upon the Divine Heart, and indeed, do not hesitate to offer themselves as victims to Christ. For if anyone lovingly considers and firmly holds within their heart all that we have mentioned, it cannot be denied that they will not only abhor and abstain from all sin, as the greatest evil, but will also surrender themselves entirely to the will of God, and strive to make amends for the dishonor of the Divine Majesty, through constant prayer, through afflictions willingly accepted, and through patiently enduring any hardships that may occur, and through dedicating their entire life to this work of expiation. And from this also have arisen many religious families of men and women, who, with a certain zealous service, day and night, in a manner console the person of the Angel Jesus in the garden.

[*Latin ed. p. 177*]

From the Acts of Pope Pius XI, 177, they have the intention of fulfilling this; hence, associations of pious men, approved by the Apostolic See and enriched with indulgences, which assume the same part of expiation, are established to be fulfilled through suitable exercises of religion and virtue; hence, finally, to mention only one example, religions and solemn protests, which they call "reparations," are instituted to repair the violated divine honor, not only by individual Christians, but also by parishes, by dioceses, and by entire nations. Given these circumstances, Venerable Brothers, just as the rite of consecration, having begun with humble origins, has spread

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more widely and, finally, has attained its desired splendor through our confirmation, so too, we desire that this practice of expiation, or pious reparation, already established and spread in a holy manner, be more firmly sanctioned by our apostolic authority and more solemnly celebrated by the entire Catholic name. Therefore, we decree and command that, every year, on the feast of the Most Sacred Heart of Jesus – which, on this occasion, we order to be raised to the grade of double first class with an octave – in all temples throughout the world, the same prayer of expiation, or "reparation," as they call it, be solemnly recited, using the same words, according to the model that we include in these letters, so that all our sins may be lamented and the rights of Christ, our most beloved Supreme King and Lord, may be restored. Indeed, Venerable Brothers, we do not doubt that from this holy practice, and from the practice commanded to the entire Church, many and excellent benefits will arise, not only for individual men, but also for the sacred, civil, and domestic society, since our Redeemer Himself promised to Margaret Mary, "that all those who would honor His Heart with this devotion would be abundantly filled with heavenly graces." The sinners, "seeing Him whom they have pierced," 1 and moved by the groans and lamentations of the entire Church, grieving over the injuries inflicted upon the Supreme King, 2 "will return to their hearts," lest they, hardened in their sins, should, with Him, 1 John, XIX, 37. 2 Isaiah, XLVI, 8.

[*Latin ed. p. 178*]

178 Acta Apostolicae Sedis - Official Commentary 1 Those who have prophesied, let them see « Him coming in the clouds of heaven », and let them weep late and in vain over Him. 2 But the just shall be justified, and shall devote themselves anew with all their ardor to the service of their King, whom they see so despised and attacked, so afflicted with so many insults; but above all, they shall strive for the salvation of souls, when they have come to understand that lament of the divine Victim: « What profit is there in my blood, whilst I go down to corruption? Shall dust confess to thee, or declare thy truth? » 3 And at the same time, let there be joy in the Most Sacred Heart of Jesus « So I say to you, there shall be joy before the angels of God upon one sinner doing penance. ». 4 And we especially desire and earnestly hope that that divine justice of the Divine Majesty, which, out of mercy, spared Sodom for the sake of ten just men, will be all the more ready to show mercy to the entire human race, when, together with Christ the Mediator and Head, it is supplicatingly invoked and appeased by the community of the faithful, and when it is favorably received. Finally, may the Virgin Mary, the most benign Mother of Heaven, smile upon our intentions and undertakings, who, having given us Jesus as our Redeemer, departed, offered a sacrifice at the cross, and, through a most intimate union with Christ and through His entirely singular grace, has also been a Restorer, and is rightly called pious. To her, trusting in her

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through Christ, who, although He is « For there is one God », wanted to have a Mother who is an advocate for sinners and a minister and mediator of grace, a witness of the heavenly gifts and of our paternal benevolence, we impart, through you, Venerable Brothers, to your entire flock entrusted to your care, our apostolic blessing. Given in Rome, at Saint Peter's, on the eighth day of the month of May, in the year 1928, in the seventh year of Our Pontificate. PIUS PP. XI

1 MATTH., XXVI, 64.

2 Cf. Apoc, I, 7.

3 Cf. Apoc, XXII, 11.

4 Ps. 19, 10.

5 Luke, XV, 4.

6 1 Tim., II, 5.

[*Latin ed. p. 179*]

Acts of Pope Pius XI, 179. A PRAYER OF ATONEMENT TO THE MOST HOLY HEART OF JESUS.

Most sweet Jesus, Whose boundless love for men is repaid with such forgetfulness, negligence, contempt, and ingratitude, we, prostrate before Your altars, strive to make amends, with special honor, for that most heinous disregard and injuries with which the hearts of men wound Your most loving Heart in every way. Yet, mindful that we ourselves have not always been free from such indignity, and deeply moved by this, we first implore Your mercy, prepared to compensate, by voluntary expiation, not only for the sins which we ourselves have committed, but also for those of others, who, straying far from the path of salvation, either reject You as their Shepherd and Guide, remaining obstinate in their infidelity, or, trampling upon the promises of Baptism, have cast off the sweetest yoke of Your law. We strive to atone for these deplorable crimes, both in general and in particular: the immodesty and wickedness of life and manners, which have filled the minds of the innocent with so much corruption; the violation of holy days; the execrable curses uttered against You and Your Saints; the reproaches heaped upon Your Vicar and the priesthood; and, finally, the very Sacrament of Divine Love itself, either neglected or profaned by horrendous sacrileges; and lastly, the public crimes of nations, which resist the rights and the teaching of the Church instituted by You. Oh, that we could cleanse these crimes with our own blood! In the meantime, to make amends for the violated divine honor, which You once offered to the Father on the cross, and which You continue daily to renew on the altars, we offer it to You, joined with the expiations of the Virgin Mother, of all the Saints, and of the faithful, promising from the heart that, with unwavering faith, with pure conduct of life, with perfect

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observance of the evangelical law, with the greatest possible charity, and with the grace of Your help, we shall compensate for our past sins and those of others, and for the neglect of so much love; that we shall, as far as we are able, prevent future offenses against You, and that we shall draw as many as we can to follow You. We beseech You, most benign Jesus, that the Blessed Virgin Mary, our Protectress, may intercede for us, and that You may grant us the grace to faithfully fulfill this voluntary act of expiation and to remain devoted to Your service until death, persevering with great constancy, so that we may finally arrive at that homeland where You live and reign with the Father and the Holy Spirit, God forever and ever. Amen.

[*Latin ed. p. 180*]

Acts of the Apostolic See - 180 Official Commentary. ACT OF REPARATION TO THE MOST HOLY HEART OF JESUS.

O most sweet Jesus, whose immense love for men is repaid with so much ingratitude, with oblivion, with neglect, with contempt, behold, we, prostrate before your altars, intend to repair with particular testimonies of honor this most unworthy coldness and the injuries with which your most beloved Heart is wounded from every side by men.

Remembering that we ourselves have also been stained with so much unworthiness, and feeling its most vivid pain, we implore your mercy, first of all for ourselves, ready to repair, with voluntary expiation, not only the sins committed by us, but also those of those who, erring far from the path of salvation, either refuse to follow You as Shepherd and Guide, persisting in their infidelity, or, trampling upon the promises of Baptism, have shaken off the most gentle yoke of your law.

And while we intend to atone for the entire accumulation of such deplorable crimes, we propose to repair them each in particular: the immodesty and the ugliness of life and of clothing, the many snares laid by corruption for innocent souls, the profanation of holy days, the execrable insults hurled against You and your Saints, the insults cast against your Vicar and the priesthood, the negligences and the horrible sacrileges by which the very Sacrament of divine love is profaned, and finally, the public sins of nations that oppose the rights and the magistery of the Church founded by You.

Ah, if we could wash away these affronts with our blood! In the meantime, as a reparation of the divine honor trampled upon, we present to You, accompanied by the expiations of your most holy Mother, of all the Saints, and of the pious souls, that satisfaction which You Yourself once offered upon the cross to the Father, and which You renew each day upon the altars: promising with all our heart to repair, as far as it is in us and with the help of your grace, the sins committed by us and by others, and the indifference towards so great a love, with the firmness of faith, the innocence of life,

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the perfect observance of the evangelical law, especially of charity; and furthermore, to hinder, with all our strength, the insults against You, and to attract as many as we can to your following.

Receive, we beseech you, O most benign Jesus, through the intercession of the Most Blessed Mary, Reparatrix, this voluntary offering of reparation, and may you preserve us faithful in your obedience and in your service until death, with the great gift of [grace].

[*Latin ed. p. 181*]

Acts of Pope Pius XI, 181: Perseverance, through which we can all one day arrive at that homeland, where You live and reign with the Father and the Holy Spirit, God for all ages of ages. So be it.

ACT OF REPARATION TO THE SACRED HEART OF JESUS:

Most gentle Jesus, You have poured forth upon men the benefits of Your charity, and their ingratitude responds to it only with forgetfulness, neglect, and contempt. Therefore, we stand prostrate before Your altar, animated by the desire to repair, through a special act of devotion, their culpable indifference and the insults with which, from all sides, they burden Your most loving Heart.

However, remembering that we ourselves, in the past, have been guilty of such unworthy conduct, and deeply moved with sorrow, we first implore Your mercy for ourselves. We are ready to make reparation, through voluntary penance, for the faults we have committed, and we are also ready to atone for those who, misled from the path of salvation, stubbornly persist in their infidelity, refusing to follow You, their Shepherd and their Leader, or, shaking off the yoke of Your law, which is so sweet, they trample underfoot the promises of their baptism.

We wish to atone for so many lamentable faults, to make reparation for each of them: disorders of conduct, indecency of manners, scandals that corrupt innocent souls, profanation of Sundays and holy days, execrable blasphemies against You and against Your Saints, insults to Your Vicar and Your priests, the abandonment and sacrilegious violations of the divine Sacrament of Your love, and finally, the public sins of nations that revolt against the rights and authority of Your Church.

What can we not erase with our own blood of so many offenses! At the very least, to repair Your outraged honor, we offer You this same satisfaction that You offered to Your Father on the Cross, and which You renew each day on the altar; we offer it to You, accompanied by all the satisfactions of the Most Holy Virgin, Your Mother, of the Saints, and of the faithful Christians.

We promise, with all our heart, as much as it depends on us, and with the help of Your grace, to repair our past faults, the faults of our neighbor, the

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indifference to so great a love, through the firmness of our faith, the purity of our lives, and perfect obedience to the precepts of the Gospel, especially that of charity.

We also promise to make every effort...

[*Latin ed. p. 182*]

To spare you further offenses and to draw as many souls as possible to follow you, we implore you, O most good Jesus, through the intercession of the Blessed Virgin Mary, Separator, to accept this spontaneous act of expiation; keep us, until death, steadfastly faithful to our duty and to your service; grant us this precious gift of perseverance which may finally lead us all to the homeland where, with the Father and the Holy Spirit, you, God, reign, world without end. Amen.

ACT OF REPARATION TO THE HOLY HEART OF JESUS:

O most sweet Jesus, whose immense love for men has received in return from the ungrateful only oblivion, neglect, and contempt! Behold us prostrate before your altar, to repair, with special acts of honor, the unworthy coldness and the injuries with which, everywhere, men wound your most beloved Heart. But remembering that we ourselves have sometimes been stained with such indignity, of which we now keenly grieve, we desire, above all, to obtain for our souls your divine mercy, and to make reparation, with voluntary expiation, not only for our own sins, but also for those of those who, being far from the path of salvation and obstinate in their infidelity, either do not wish to follow you as Shepherd and Guide, or, trampling underfoot the promises of baptism, have shaken off the most gentle yoke of your law. We wish to expiate such abominable sins, especially the immodesty and dishonesty of life and of dress, the countless snares laid against innocent souls, the profanation of holy days, the execrable insults uttered against you and against your Saints, the affronts directed against your Vicar and the Priesthood, the negligences and horrible sacrilegies with which the very Sacrament of Love is profaned, and, finally, the public sins of nations which oppose the rights and the magisterium of the Church founded by you. Oh, that it might be given to us to wash away so many crimes with our own blood! But, in the meantime, as reparation for the divine honor violated, joining it with the expiation of the Virgin, your Mother, of the Saints, and of the good souls, we offer you the satisfaction which you yourself offered.

[*Latin ed. p. 183*]

Acts of Pope Pius XI, 183: "One day upon the cross, [Jesus] offered Himself to the Eternal Father, and that offering is renewed daily upon our altars. We promise, from the depths of our hearts, that, as far as it is possible for

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us and with the help of Your grace, we will make amends for our own sins and the sins of others, and for the indifference of souls towards Your love, by steadfastness in the faith, the innocence of our lives, and the perfect observance of the evangelical law, especially of charity, while we also strive to prevent You from being insulted and to draw as many as we can to follow in Your footsteps. O, most benign Jesus! Through the intercession of the Most Holy Virgin Mary, Reparator, we implore You to accept this voluntary act of reparation; grant that we may be faithful to Your commandments and to Your service until death, and bestow upon us the gift of perseverance, with which we may happily arrive at glory, where, in union with the Father and the Holy Spirit, You live and reign, God, for all ages of ages. Amen.

ACT OF REPARATION TO THE HOLY HEART OF JESUS:

Most Sweet Jesus, whose infinite charity towards men is so ingrately repaid with forgetfulness, offenses, and contempt, behold us here prostrate before Your altar, to appease You from the senseless insensitivity and the heinous injuries with which Your most loving Heart is wounded on every side. Recognizing, however, with the deepest sorrow, that we ourselves have, on more than one occasion, committed the same indignities, we first implore Your mercy, ready to expiate not only our own faults, but also those of those who, straying far from the path of salvation, either persist in their infidelity, not wanting You as their pastor and guide, or, trampling upon the promises of Baptism, have rejected the most gentle yoke of Your holy law. From all these most deplorable crimes, Lord, we wish to appease You today, but particularly from the licentiousness of morals and the immodesty of dress, from so many chains of corruption forged against innocence, from the violation of the holy days, from the execrable blasphemies against You and Your Saints, from the insults to Your Vicar and to all Your clergy, from the contempt and the horrendous and sacrilegious profanations of the sacrament of divine love, and finally, from the attacks and rebellions of nations against the rights and the magisterium of Your Church."

[*Latin ed. p. 184*]

Acta Apostolicae Sedis 184 - Commentarium Officiale. Oh, si possumus lavare, sicut per nostrum sanguinem, tantas iniquitates! Interim, ad reparandam honorem divinam ultraatam, vobis offerimus, simul cum meritis Virginis Matris, omnium Sanctorum et animarum pietatis, illam infinitam satisfactionem, quam vobis obtulistis Eterno Patri super crucem, et quam non cessatis renovare quot die quotidie super altaria nostra. Auxilium nobis, Domine, per auxilium gratiae vestrae, ut possimus, sicut firmiter proponimus, vivacitate fidei, puritate morum, fidelissima observatione legis et caritatis evangelicae, reparare omnia peccata commissa

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a nobis et a proximis nostris, impedire per omnia media nova injuriae divinae vestrae Majestatis, et ad vestrum cultum attollere maximum numerum animarum possibilium. Accipite, o Jesus benignissime, per manus Mariae Sanctissimae, spontaneam homenagem huius nostri deprecationis, et concedite nobis magnam gratiam perseverandi constantes usque ad mortem in fideliori impleatione officiorum nostrorum et in vestro sancto cultu, ut omnes possimus ad patriam beatissimam pervenire, ubi vos, ut Pater, et Spiritus Sanctus vivitis et regnatis – Deus – per omnia saecula saeculorum. Amen.

DE REPARATIONE AD SACRUM COR JESU. O Jesus dulcissime, cuius immensa caritas erga homines rependitur tam multis oblivione, negligentia et contumelia, ecce nos prostratos coram altari vestro, cupientes reparare per actum homenagii specialem cruentam indifferéntiam et injurias, quibus Cor benignum vestrum ubique subicitur. Memores, proh! quod ipsi habuimus partem in tam magnis indignitatiibus, quas nunc ex profundis cordis deploramus, humiliter petimus veniam vestram, et proclamamus paratum esse nos expiatione voluntaria non solum pro nostris propriis peccatis, sed etiam pro peccatis iliorum, qui, digressi a via salutis, in obstinata infidelitate recusant sequi vos, pastorem et ducem eorum, vel, renuntiantes votis baptismi sui, reiecterunt iugum dulcis legis vestrae. Nunc resoluti sumus expiare singula et singula deplorabilia flagitia commissa contra vos; determinati sumus emendare multitudinem offensarum contra modestiam Christianam in vestimentis et moribus indignis, omnes insidias sordidas positas ad capiendo pedes innocentium, frequentem violationem dominicorum et festorum, et blasphemias horribiles.

[*Latin ed. p. 186*]

186 Acta Apostolicae Sedis - Commentarium Officiale. We do not wish to follow after pastors and leaders who are unwilling to guide, or who unfaithfully violate their baptismal vows, and who refuse to bear the sweet yoke of your law. We firmly resolve to make amends for all these lamentable offenses, but especially we wish to repair: all dishonor and unchastity in life and conduct, by which so many innocent souls are led to ruin; the profanation of Sundays and holy days; the abominable curses against you and your saints; the insults against your Vicar and the priesthood; furthermore, the desecration of the Sacrament of your divine love through negligence or scandalous sacrilegies; finally, the public offenses of peoples who resist the doctrines and teachings of the Church founded by you. Oh, if we could atone for these sins with our blood! However, in order to make some amends for the violation of your divine honor, we offer you that satisfaction which you yourself once offered to the Father on the Cross, and which is renewed daily on the altars, in union with the satisfaction of your most holy Virgin Mother, all the beloved saints, and pious Christians. Seriously, we

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promise to make amends, as far as we are able with the help of your grace, for the sins which we and others have committed, as well as for the neglect of your great love, through steadfastness in faith, purity in conduct, and perfect observance of the Gospel law, especially the commandment of love. We also wish to strive with all our might to keep all offenses away from you in the future, and to encourage as many people as possible to follow you. We beseech you, O most merciful Jesus, that through the intercession and satisfaction of the most blessed Virgin Mary, you may graciously accept this free offering of our reparation, and preserve us through the great grace of perseverance in faithful devotion to your service, until we finally arrive at that homeland where you live and reign with the Father and the Holy Spirit, God forever and ever. Amen.

[*Latin ed. p. 187*]

Acta Pii PP. XL 187. Remember always that even we ourselves have not always been free from these wickedness, and therefore, with the deepest sorrow, we first implore mercy for ourselves, ready willingly to make amends, not only for the sins of which we ourselves have been guilty, but also for the offenses of those who, straying far from the path of salvation, either, hardened in unbelief, refuse to follow You, Shepherd and Guide, or, having trampled upon the promises of Baptism, have cast off the sweetest yoke of Your law. For all these lamentable and worthy of regret offenses, taken together, we desire to make amends, and each one individually we desire to repair, namely: the lack of humility and all immodesty in life and dress, the numerous snares laid for innocent souls, the profanation of holy days, the abominable blasphemies hurled against You and Your Saints, the insults cast upon Your Vicar and the priesthood, the desecration even of the very Sacrament of Divine Love through negligence and through horrible sacrileges, and finally, the public transgressions of nations, breaking away from the laws and the guidance established by Your Church. May we, if it were possible, wash away all these crimes with our own blood! Meanwhile, in order to repair the offense to God's honor, we offer You this act of willing amends, which You Yourself offered to the Father on the cross, and which is renewed daily on the altars, together with the amends of the Blessed Virgin Mary, all the Saints, and the faithful departed, promising from the bottom of our hearts to make amends, as far as it is in our power, for our past sins and for the indifference to so great a love of Yours, through steadfast faith, a pure life, the diligent observance of the evangelical law, especially the law of love, and we resolve, as far as we are able, to prevent new offenses and to draw as many souls as possible to follow in Your footsteps. Receive, we implore You, O Most Gracious Jesus, through the intercession of the Most Holy Virgin Mary, the Reparatrix, this act of willing amends, and deign to preserve us until death in fidelity to the duties of Your holy service, through that great gift of perseverance, by which we may all, in the end, arrive at

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that homeland where You live and reign with the Father and the Holy Spirit. God for the ages of ages. Amen.

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER, SANCTIONED BY APOSTOLIC AUTHORITY, CONCERNING AN AGREEMENT BETWEEN THE BISHOP OF AUGUSTAE PRAETORIAE AND THE CHAPTER OF THE DISTINGUISHED COLLEGIATE CHURCH OF SS. PETER AND URSI, REGARDING THE RIGHT OF NOMINATION, ESTABLISHED BY MUTUAL AGREEMENT. PIUS PP. X. For the perpetual memory of the matter. — Our apostolic office, by which the government of the Church of Christ has been entrusted to Us, demands that We diligently consider the good and progress of the dioceses, removing difficulties that may arise, as far as is possible in the Lord. For this reason, when chapters of canons are established in the dioceses, they are the principal assistants of the Bishop in governance, and therefore enjoy great esteem and authority among the faithful within the boundaries of each church. Therefore, We carefully consider and, when appropriate, strengthen with Our apostolic sanction, the mutual relations and agreements between chapters and bishops, confident that such benevolence of Ours will contribute to the good of both the dioceses and the chapters. Wherefore, when the Bishop of Augustae Praetoriae, along with the canons of the distinguished collegiate church of SS. Peter and Ursi, located in the same city of Augustae Praetoriae, earnestly requested that We deign to ratify certain agreements, which, concerning the right of nomination to capitular benefices, were concluded with the aforementioned chapter after the promulgation of the Code of Canon Law, We readily and willingly considered such a request, having also heard our venerable brother, the Most Reverend Cardinal Prefect of the Sacred Congregation of the Council. For, indeed, the chapter of the distinguished collegiate church of Saints Peter and Ursi already possessed the right to nominate all canons to capitular benefices; but this right was deemed less in conformity with the provisions of the Code of Canon Law. Consequently, a question arose, which is now happily resolved, since, moved by a desire for concord and peace, the venerable Joseph Calabrese, the present Bishop of Augustae Praetoriae and beloved son, formerly the prior of the church of Saints Peter and Ursi, and acting on behalf of the aforementioned chapter, convened a meeting to determine what seemed most appropriate to resolve the matter and to subject it to Apostolic sanction. Therefore, in the future, the chapter of the distinguished collegiate church of SS. Peter and Ursi, having lost the privilege of electing all canons in the collegiate body, shall have the right to present to the Ordinary of Augustae Praetoriae three suitable priests, according to the sacred canons and the specific foundations, for the filling of each vacancy occurring in any canonical

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benefice; and

[*Latin ed. p. 189*]

189 The acts of Pope Pius XI: The same right to present three candidates shall be held by him, even in the case in which a canon of the collegiate church itself is promoted to the dignity of a prebendary; for although the collation of said prebendary, as a principal dignity, is subject to the Apostolic reservation, as also by the tenor of the Bull of Pope Innocent X, dated the 17th of October, in the year 1644, nevertheless, in this case, the chapter shall enjoy the privilege of exemption from the reservations and affectations of the Apostolic See, as stated in canon 1435 of the Code of Canon Law. We grant, however, that the aforementioned prebendary, whose collation is reserved to the Apostolic See, may, according to the ancient, continuous, and constant practice, be conferred upon one of the canons of the chapter in the future. Furthermore, when it is necessary for the chapter to provide for a benefice, the canon prior shall privately and personally communicate with the Ordinary, presenting the names of three priests, so that, if he has anything to observe concerning them, he may make it known, before officially presenting those same names. Of the three suitable priests presented, one shall be chosen, and within two months, the Ordinary shall grant the canonical institution to him; otherwise, after the expiration of those months, the first of the aforementioned three priests shall be considered elected, and the Ordinary shall grant him the canonical institution, in the usual manner. In the case in which the clergy of the diocese of Augsburg is so few in number that it is not able to adequately provide for the needs of the parishes, the presentation and institution of new canons may, by mutual agreement of the Ordinary and the collegiate chapter, be suspended and delayed for a time, provided that the chapter is always constituted of at least ten canons: and the revenues of any benefices that may become vacant at that time shall be accumulated in favor of the common fund. We decree these things, we command, establishing that these present letters shall remain forever firm, valid, and effective; and shall have and obtain their full and complete effect; and that they shall forever and perpetually benefit the distinguished collegiate church of Saints Peter and Ursus, to which it belongs or may belong; and that they shall be duly judged and defined, and that whatever is contrary to these shall be declared void from now on, if anyone, with any authority whatsoever, knowingly or unknowingly, should attempt anything to the contrary concerning these matters. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the 12th day of January, in the year 1928, in the sixth year of Our Pontificate. P. CARD. GASPARI,

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Secretary of State.

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis - Official Commentary. LETTER TO REVEREND FATHER BONAVENTURE NORUM: CONCERNING THE PRAISES OF MARRANO, GENERAL MINISTER OF THE ORDER OF THE MISSIONS OF SAINT FRANCIS, SIX HUNDRED YEARS AFTER HIS DEATH. PIUS XI, POPE. Beloved Son, health and apostolic blessing. — Since your Order, eager to fulfill Our desires, which We have made known on more than one occasion, and thus to obey the will of the Founder of the Church, who commanded that His kingdom be spread to the furthest reaches of the earth through His messengers, has been so diligently and tirelessly engaged in the sacred work of missions from its very beginnings, and is now inflamed with a more fervent zeal to bring souls to Christ, We gladly precede you in praising that member of your missionary family, John of Monte Corvino, whose memory you have rightly and deservedly instituted to be commemorated six hundred years after his death. From this commemoration, it will conveniently and usefully follow that those of your members who are wise will hold before their eyes, for admiration and imitation, this man, among whom are the most excellent Franciscan students, who, in the golden age of the Order, fulfilled the wishes of the Patriarch of Assisi with greater fervor, when he had prescribed in his Rule for the Minorites that the unbelievers, or those from regions still unexplored, be brought to the knowledge of the Redeemer Christ and to charity. For from certain literary monuments, it is easily gathered that John of Monte Corvino, completely imbued with the spirit of the Seraphic Father, was the principal in the way of the Gospel, as it were, to the vast empire of China, which had been previously occupied by the Nestorian heresy, and that he first sowed the seeds of Catholic truth and of the Christian life in those places, which were, above all, very difficult. He, having traversed Asia Minor, and especially Armenia and Persia, effectively preaching the divine word, and then, undeterred by any difficulties, having penetrated into the interior regions of China, not only approached the leaders of the people and the emperor himself, and obtained their favor, but also established an ecclesiastical hierarchy in Pechin, the capital of the empire. In this place, we must not pass over the fact that John left nothing undone so that the natives, eager for a more perfect life, would conform themselves to the monastic life, as if he already foresaw what would happen with the clergy.

[*Latin ed. p. 191*]

From the Acts of Pope Pius XI, 191, indigenous institutions were recently established. Such undertakings, as history testifies, were approved by Our predecessors, Nicholas IV and Clement V, so that they might send a distin-

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guished herald of the Gospel, a Legate from the Apostolic See for the Far East; one would declare another a Bishop and Patriarch, and, furthermore, several bishops from the same Order of the Minorites would be appointed as auxiliaries. To this was added the admiration of all good men, who saw that great hope and expectation were aroused by his work, that the peoples of that frequently Christianized empire would gradually be drawn to Christ, who were oppressed by the servitude of idols and separated from the adoption of the true faith. — But certainly, those whose names are inscribed in the annals of the Catholic Church will never cease to praise those who, over a period of forty years, endured the most arduous labors, together with Odoric of Utino, who had reached Pechin; and it is not wrong to say that the works of John aroused such a movement of souls that no vicissitudes of time or events could ever suppress it. However, these so auspicious beginnings met with a sad outcome before the century was complete; for all seemed to collapse—although your Order had sent forth eager and willing legions of apostolic workers there—when the new rulers of China, forty years after the death of John, sought to extinguish, with one accord, the flourishing shoots of faith among the Christians. But, when access to China was opened in some way, the apostolic zeal of the successors of Francis flared up again, and, burning with the same zeal for the salvation of souls as their predecessors, new soldiers of Christ Jesus, together with students of the newer congregations, received an infinite honor in that very arena of the Sacred Missions and obtained a place for themselves as if by inheritance from John, whose body rested there with the other members who bravely fell for the glory of Christ and the Church. — Indeed, beloved Son, we greatly congratulate the Seraphic Family on this; but we also praise you no less for the effort you expend in increasing the number of missionaries each year. For we believe that such a diligent undertaking will lead to the result that your workers, in so many Vicariates and Prefectures that are entrusted to their care in China, will never allow their work to be weakened, but that, for example, even amidst the storms of the year 1900, and amidst the more recent internal conflicts of the war, they will persevere strenuously and steadfastly, even with a generous shedding of their blood, in their duty. — Meanwhile, we are confident that, in these secular matters that you will undertake, you, beloved Son, will be able to draw this fruit of joy, so that those who are preparing to go on sacred missions may wish to be equipped with the apostolic spirit and strength of John of Monte Corvino, and to strive earnestly for it; and that other sons of the Seraphic Order may emulate that illustrious Prelate.

[*Latin ed. p. 192*]

192 Acta Apostolicae Sedis - The official commentary speaks of a voice, as if from Heaven, summoned to bring salvation to the Chinese, and to draw as many as possible to it. That this may indeed come to pass according

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to our hopes, We impart, through Our paternal benevolence, the Apostolic blessing, which We earnestly bestow upon you, beloved Son, and upon the entire Minor family, over which you preside, as a pledge of divine graces and a testament of Our paternal affection. Given at Rome, near Saint Peter, on the twentieth day of the month of May, in the year one thousand seven hundred and ninety-two, in the seventh year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 193*]

Page 193. Acts of the Consistorial Congregation. SACRED CONGREGATION CONSISTORIAL. Regarding the erection of a Co-Cathedral in BOIANO-CAMPOBASSO, to the honor of Saint Bartholomew.

For the adornment and embellishment of the church of Saint Bartholomew the Apostle, in the city of Boiano, which previously served as the cathedral of the Diocese of Boiano, the Most Reverend Albert Eomita, Bishop of Boiano-Campobasso, presented humble petitions to the Apostolic See, so that the aforementioned church might be adorned with the title and dignity of a Co-Cathedral, to the honor of God.

To these petitions, Our Most Holy Lord Pope Pius XI, benignly assenting, and with the understanding that the necessary consents are present or are presumed to be present, has deigned, by the fullness of Apostolic power, to bestow upon the church dedicated to Saint Bartholomew the Apostle, in the city of Boiano, the title and dignity of a Co-Cathedral, to the honor of God.

Concerning this matter, Holiness has ordered the present Consistorial decree to be issued, with the same validity as if Apostolic Letters sealed with the leaden seal were dispatched.

Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 11th day of November, 1927.

For the Most Reverend Cardinal Secretary, Father Raphael C., Archbishop of Thessalonica, Attendant.

L. £8. Saint Benedict Eenzoni, Officer.

AUGUST, MUNICH, AND EEISINGEN. REGARDING THE DIVISION AND UNION.

The Ordinary of Munich and Freisingen, with the consent of the Bishop of Augsburg, presented humble petitions to the Apostolic See, so that the property of Sondermeier, located in the village of Sengen and currently belonging to the parish of Uttenhofen, in the Diocese of Augsburg, might be transferred to the neighboring parish of Foembach, in the Archdiocese

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of Munich.

[*Latin ed. p. 194*]

Acts of the Apostolic See - Official Commentary 194 and Freising, should be included, since the remaining properties of the same village of Beugen already belong to the aforementioned parish of Foernbach. These requests, Our Most Holy Lord Pope Pius Divine Providence XI, benignly accepted, and by the present Consistorial decree, He has decreed that the property of Sondermeier, with its inhabitants, be separated from the parish of Tittenkofen and the diocese of Augustana, and be perpetually united to the parish of Foernbach and the archdiocese of Munich and Freising. To carry out these matters, His Holiness has deigned to appoint the Reverend Father Albert Vassallo de Torregrossa, titular Archbishop of Hemesen and Apostolic Nuncio in Bavaria, granting him the necessary and appropriate powers, including the power to delegate, to effect the aforementioned purpose, to any man established in ecclesiastical dignity: with the obligation of sending to the Sacred Congregation Consistorial within six months an authentic copy of the completed execution. Notwithstanding any contrary provisions. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 16th of March, 1928. CHARLES CARDINAL PEROSI, Pro-Secretary. L. © S. f. Father Raphael C, Archbishop of Thessalonica, Assessor.

III COMEN-LUGAN. CONCERNING THE JURISDICTION IN THE VILLAGE OF "TORRAZZA" DECREE. By Apostolic Letters dated September 7, 1888, to the Most Holy Pope Leo XII, the entire territory of Ticino was established under the Apostolic Administration of Lugano. Since, in the aforementioned Letters, no mention was made of the village commonly called Torrazza, which, although located in the territory of Ticino, has, in fact, hitherto belonged to the parish of Zavena, in the diocese of Como; Our Most Holy Lord Pope Pius Divine Providence XI, having heard those with an interest, decreed that the aforementioned village of Torrazza, with all its inhabitants, henceforth belong to the parish of Casiano, of the Apostolic Administration of Lugano, as is declared in the present Consistorial decree. Notwithstanding any contrary provisions. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 10th of May, in the year 1928. CHARLES CARDINAL PEROSI, Pro-Secretary. L. © S. f. Father Raphael C, Archbishop of Thessalonica, Assessor.

[*Latin ed. p. 195*]

Acts of the Holy Congregations 195 IV, PROVISIONS CONCERNING CHURCHES. The Most Holy Lord, Our Pope Pius, by successive decrees, through the divine Providence of the Sacred Consistorial Congregation, has appointed new pastors to the following churches: April 20, 1928. — To the titular episcopal Church of Milevitan, he appointed the Reverend An-

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thony Gisler, Urban Antistite, rector of the major Seminary of Coire, whom he established as Coadjutor with the right of future succession to the Reverend George Schmid de Grüneck, Bishop of Coire. May 9. — To the cathedral episcopal Church of Viseu, he appointed the Reverend Joseph Moreira Pinto, rector of the Seminary of Evora. May 15. — To the titular episcopal Church of Himeria, he appointed the Reverend Patrick Collier, rector of the Seminary of Ossory, whom he designated as Coadjutor with the right of future succession to the Reverend Adam Brownrigg, Bishop of Ossory. May 18. — To the titular episcopal Church of Argiz, he appointed the Reverend Florentinus Tessiatore, O.F.M., whom he designated as Apostolic Vicar of Sianfu. — To the titular episcopal Church of Tabal, he appointed the Reverend John Ross, S.J., whom he designated as Apostolic Vicar of Hiroshima. May 21. — To the metropolitan Church of Burgos, he appointed the Reverend Emmanuel de Castro y Alonso, formerly Bishop of Segovia. — To the titular archiepiscopal Church of Laodicea in Syria, he appointed the Reverend Richard Bartolom, designated as Apostolic Nuncio in Lithuania. Furthermore, by a Consistorial decree of May 15, the Most Holy Father appointed the Reverend James Aloysius Copello, Bishop of Aulon, as a second Auxiliary to the Reverend Joseph Bottaro, Archbishop of Buenos Aires, having dismissed the Auxiliary Bishop of Plata from office. SACRED CONGREGATION FOR THE EASTERN CHURCHES, DECLARATION. Since it has been inquired by some whether the Eastern Christians are bound, as are others, by the decrees of condemnation of books and periodicals issued by the Most Holy Sacred Congregation of the Holy Office, and special mention has been made of the prohibitions and penalties imposed on that which they call "Action Française," the Sacred Congregation for the Eastern Churches declares that the aforementioned decrees apply to all, of whatever...

[*Latin ed. p. 196*]

Acta Apostolicae Sedis - Commentary 196. The official rites are intended to reach and, in the same way, to obligate the faithful, inasmuch as they directly concern the doctrine of the Church, rather than discipline. Indeed, the Mother Church, through such decrees, seeks to preserve and protect the faith and morals, and to this end, the Code of Canon Law, canon 1396, explicitly states and establishes that books condemned by the Apostolic See are to be considered prohibited everywhere and in whatever language they may be translated. Rome, from the offices of the Sacred Congregation for the Eastern Church, on May 26, 1928. ALOISIUS CAED. Secretary. SINCERO, L.©S. H. I. Cicognani, ad interim. SECRETARY. SACRED CONGREGATION FOR RELIGIOUS ORDERS. Approvals. Our Most Holy Lord Pope Pius, by the Divine Providence, Pope XI, concerning the decrees of the Sacred Congregation of Religious Orders: April 4, 1928. — The Institute of Sisters commonly known as "Ancelle della Carità," whose motherhouse is

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located in the diocese of Brixen, had its Constitutions approved for a period of seven years, for the purpose of experimentation. — The Constitutions of the Institute of Sisters of the Divine Providence of Ribeauvillé, whose motherhouse is located in the diocese of Argentan, were definitively approved. — The Institute of Sisters commonly known as "Siervas de Jesús Sacramentado," whose motherhouse is located in the diocese of Buenos Aires, was praised, and its Constitutions were approved for a period of seven years, for the purpose of experimentation. — The Institute of Sisters commonly known as "Filles de Notre-Dame du Sacré-Cœur," whose motherhouse is located in the diocese of Torcy, was definitively approved, together with its Constitutions. May 13, 1928. — The Institute of Sisters commonly known as "Dominicaines de la Présentation de la Sainte Vierge," whose motherhouse is located in the diocese of Tours, had its Constitutions definitively approved. — The Institute of Sisters commonly known as "Francescane Angeline," whose motherhouse is located in the diocese of Turin, was praised, and its Constitutions were approved for a period of seven years, for the purpose of experimentation. — The Institute of Sisters commonly known as "di Santa Marta," whose motherhouse is located in the diocese of Clavareille, was praised, and its Constitutions were approved for a period of seven years, for the purpose of experimentation.

[*Latin ed. p. 197*]

SACRED CONGREGATION OF RITES 197

SACRED CONGREGATION OF RITES

OF MANILA AND MACAN.

CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE SERVANTS OF GOD, MARTIN, OF SAINT NICHOLAS, AND MELCHIOR, OF SAINT AUGUSTINE, PRIESTS OF THE ORDER OF EREMITICAL RECOLLECTS OF SAINT AUGUSTINE, WHO, AS IS REPORTED, SHED THEIR BLOOD IN THE LAND OF TAPON.

UPON THE QUESTION: Whether a Commission should be appointed for the introduction, in this case and to the effect of which we are speaking?

The matter is before the Congregation of Sacred Rites concerning two athletes of Christ who are said to have shed their blood in the region of Tapon, in the city of Nagasaki, for the sake of the profession and defense of the Faith, on December 11th of the year 1632. These are Martin, of Saint Nicholas, and Melchior, of Saint Augustine, priests of the Order of Eremitical Recollects of Saint Augustine. The following information concerning

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their life, deeds, ministry, and martyrdom is gathered from the process records.

Melchior, of Saint Augustine, was born in Granada, in Hispania, in the year 1599, from parents named Peter Sánchez and Francisca Perez, who were distinguished for their integrity of faith and morals. At the age of nineteen, he entered the Augustinian Order of Recollects, and after duly completing and proving his novitiate, he made his religious profession and dedicated himself entirely to divine service. Devoted to the studies of literature and sciences, he excelled in talent and diligence, together with piety and other virtues, and was ordained to the priesthood. Subsequently, he was sent to the Philippines, where he easily learned that foreign language; and with great zeal and fervor, he began to strive for the conversion of the infidels and the salvation of souls through the sacred ministry and evangelical preaching. At the command of his Superiors, he departed from Manila on August 4th of the year 1632, as Provincial Vicar, having been commendably appointed, and journeyed to Tapon, together with Father Martin, of Saint Nicholas, who was assigned to him as a companion. The pious and humble servant of God prepared himself for this mission through prayer, fasting, and spiritual exercises; a mission which he had already conceived but had feared to undertake, but which, having been imposed by his Superiors, he received with a joyful spirit and a willing heart, as if it were a task divinely given.

The other missionary, Father Martin, of Saint Nicholas, was born in Caesaraugusta.

[*Latin ed. p. 198*]

198 Acta Apostolicae Sedis - An official commentary concerning Aragon, around the year 1592, was born to Lázaro Lumbreres and Auna Triarte y Peralta, parents distinguished by their piety and nobility, and was instructed in the Catholic faith. In his youth, he entered the Augustinian Order of Recollects, and after proving himself in his novitiate, he professed in that religion in the year 1619. After living there for only three years, already ordained as a priest, he was sent to the regions of Mexico, where he excelled in doctrine, virtue, and sacred ministry, so that he deserved to be called a man of God and a saint.

- The Holy Catholic Church is now compelled to see these Mexican regions, not as a place of peace, freedom, and tranquility, but as a vast sea agitated by the most violent storm and the most terrible persecution against herself and her most beloved children, of every rank, class, and age, subjected to hostile domination, with every right disregarded, in a society that is miserable and repugnant, and without any fear or dread of the divine and supreme Judge and Avenger, Christ Jesus, King of Kings and Lord of Lords. But let us return to our subject.

Transferred from the Mexican regions to the Philippine Islands, Father

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Martin resided in Manila at the Convent of Saint Nicholas, where he faithfully fulfilled the duties entrusted to him as Superior and master of novices, and for nine years he also performed sacred ministrations, and he also worked wonders with the blessed bread of Saint Nicholas of Tolentino to help the sick. Later, Fathers of the same Order who were imprisoned in Nagasaki for the sake of the Christian faith, namely Fathers Francis of Jesus and Vincent of Saint Anthony, reported to their Superiors by letter the cruel persecution that had arisen against the Catholics in that region, and they earnestly requested that they provide as soon as possible for the spiritual and material needs of that mission with good and suitable missionaries. Father Martin, who had already requested such a mission to Japan, was then, upon the urging of his Superiors, assigned as a companion to Father Melchior of Saint Augustine, and both of them undertook a journey to the new regions of Japan and successfully completed it.

Upon arriving in Japan, they were received with all their hearts and with grateful spirits by the faithful in the city of Nagasaki, and in order that they might not be suspected by their adversaries of being Christians and missionaries, and thus suffer the same fate and punishment as their imprisoned missionary confreres, to the detriment of the religion and the mission, they were taken to nearby mountains, where they diligently studied the Japanese language with Father Dominic Erquicia, of the Order of Preachers. From there, they devoted their apostolic efforts among the Christians, administering the sacraments, preaching the word of God, and confirming those Christians in the Catholic faith and in the observance of the commandments of God and the Church, so that they might bravely profess the holy religion even before persecutors and tyrants, even unto death.

[*Latin ed. p. 199*]

The Holy Congregation of Bishops, concerning matters of the ministry, and on the 3rd of November of that year, 1632, these missionaries were brought before the tyrant and accused of having violated the laws prohibiting the preaching of the Gospel in Japan. Thus, Nagasaki, although sick, were apprehended, imprisoned, and held in chains. The tyrant, having failed to obtain, through terror or torture, from their companions, the Reverends Fathers Francis and Vincent, that they would renounce the Catholic religion, hoped to achieve this from the Reverends Fathers Martin and Melchior, first through exhortation, and then by offering them the most magnificent gifts and honors; but, frustrated in his hopes, he condemned these heroes to death with clamor, threats, and decree, those who so staunchly affirmed and preached the Catholic faith. On the 1st of December, in the year 1632, they were taken from the dungeon through the streets of the city, openly bearing the written sentence of death, because they were Christians and preachers of the Gospel, and they went rejoicing in the sight of all, because they were deemed worthy to suffer contempt and death for Christ.

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When they arrived at the place of execution, Melchior and Martin were tied to the posts with ropes in such a way that they could be easily released if they would renounce the Christian faith; but, being found strong and steadfast in their faith, and standing in the midst of the fire, they gave thanks to God, encouraged those present to remain faithful in their suffering, and exhorted the unbelievers to the Christian religion. Father Martin, being called three times by the Portuguese to administer the sacrament of penance, after performing this office, returned to the fire, where he lived for eighteen hours in the midst of the flames, while Melchior was consumed by the more voracious fire for only four hours. These blessed servants, having suffered persecution for righteousness, completed the sacrifice of their lives, offering themselves to Christ, their God and Lord; and their ashes were cast into the sea, so that they would not fall into the hands of the faithful and be venerated by them. The fame of the martyrdom of these servants of God, Martin and Melchior, increased by signs and miracles during their passion, and by the testimony of Saint Nicholas and Saint Augustine, arose immediately after their death, and has grown more and more clear and widespread with the passage of time, until the present day. This paved the way for investigations conducted by the Ordinary Inquisition in the year 1633 by the Japanese Bishop Didacus Valente, in the year 1637 by the Bishop of Macao, and in the year 1638 by the Bishop of Manila, as well as other inquiries and documents concerning the same, describing the fame of their martyrdom and sanctity, including a significant portion taken from the ancient and new archives of the Order of Saint Augustine, and submitted to the judgment of the Congregation of Sacred Rites. Therefore, with fervent prayers, the Most Reverend Father Daniel Delgado, of the Virgin of the Rosary, the general procurator of the aforementioned Order and promoter of this cause, and the Most Reverend Father Gerard Larrondo, of Saint Joseph, the general prior, and the entire family of the Eremites of the Recollects of Saint Augustine, having considered the following petitions, the Most Reverend Fathers Archbishops, Bishops, and other Ordinaries, especially from the Spanish regions, the Philippines, Japan, and Macao, and also of distinguished and learned ecclesiastics and laymen,

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis - Official Commentary. The Most Reverend and Eminent Lord Anthony, Cardinal Vico, Bishop of Porto and Santa Rufina, of the same Cause, Promoter or Relator, in the Ordinary meeting of the Congregation for the Sacred Rites, held on the aforementioned day in the Vatican palaces, proposed the following question for discussion: Whether a Commission for the introduction of the Cause should be appointed, in this case and for the purpose in question? And the Most Reverend Fathers, Prefects of the Sacred Congregation for the Propagation of the Faith, after the report of the aforementioned Promoter, having heard the opinion of

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His Excellency, the Most Reverend Charles Salotti, General Promoter of the Faith, both orally and in writing, and having considered all matters diligently, decided to respond: Affirmative, that is, that a Commission for the introduction of the Cause should be appointed, if it pleases the Most Holy. On February 28, 1928. Subsequently, these matters were reported to the Most Holy Lord, our Pope Pius XI, by a written report from the Secretary of the Sacred Congregation, and His Holiness, approving the response of the aforementioned Sacred Congregation, deigned to sign the Commission for the introduction of the Cause of Beatification or Declaration of Martyrdom of the Servants of God Martin, of Saint Nicholas, and Melchior, of Saint Augustine, priests of the Order of the Eremites of Saint Augustine. On March 14, 1928. • Eg A. CAED. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation. L. 83 S. Angelus Mariani, Secretary of the Sacred Congregation. II NAPLES. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, MARIA, THROUGH HER PASSION OF OUR LORD JESUS CHRIST, FROM THE INSTITUTE OF THE BLESSED VIRGIN, ADORERS OF THE MOST HOLY EUCHARIST. REGARDING THE QUESTION: Whether a Commission for the introduction of the Cause should be appointed in this case and for the purpose in question. Among the chosen and glorious virgins whom the most merciful God has, in recent years, given to His holy Church as gifts, like hidden treasures, so that He might lead, preserve, and perfect them with all care in His commandments and counsels, and so that He might increase them in holy virtues and graces, so that through their means He might manifest the unfathomable riches of Our Lord Jesus Christ, King of Nature, Grace, and Glory, among these aforementioned virgins...

[*Latin ed. p. 201*]

The Congregation of Rites deems it fitting to commend the venerable Virgin, a Neapolitan tertiary of the Institute of the Most Holy Eucharist, founded by Maria Pia, formerly Magdalena Notari, in the town of St. George near Cremona, approved by the Apostolic See and spread through various houses in Italy. This virgin was given the name Maria of the Passion of Our Lord Jesus Christ in religion, while in the world she was called Maria Gratia Tarallo. In the year 1866, in the month of September, she was born to parents, Leopoldo Tarallo and Concepta Boriello, endowed with Christian piety and honesty, and also of suitable means, and the following day she was regenerated in Christ through the sacred font of baptism. At the age of seven, she ardently desired to receive the Bread of Angels, but she could not be admitted due to her tender age, and she was saddened when she saw older children approaching the sacred table. However, the pious woman Concepta Romano soon taught and prepared her to receive the Most Holy Eucharist for the first time; and when the parish priest found the girl to be well-disposed, he granted her permission.

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Maria Gratia received the most sacred Host for the first time with great fervor and abundant tears, and when later questioned by a woman present as to why she had wept, and what Jesus had said to her, she replied, "I saw Jesus as a child, with wounds on his hands, and I heard him say that those wounds were caused by the sins of men." From that day on, the girl remained so moved in mind and heart that she wished to partake of the sacred banquet every day; but being still very young, she was only allowed to receive it once a week, and later, as she grew older, she was allowed to receive it every day, to her great comfort and joy. Maria Gratia spent her childhood and adolescence in her parents' home, first attending a private school run by the Franciscan Sisters, and then for a short time a public and municipal school. Under the direction of a teacher, she learned the art of sewing and other female crafts, in which she practiced and worked at home, so that she would not eat bread in idleness but in labor. She often gave a generous portion of the profits from her work to the poor. Although she loved solitude and a quiet life, she gathered young girls around her and instructed them in the mysteries of the Faith and the commandments of the law in a catechistic manner, along with appropriate stories and examples. In her speech, she stirred them to virtue and inflamed them with love for Jesus Christ and the Divine Mother, moving them to tears, while she herself provided an example to girls and adults, with the admiration and edification of all. Indeed, every day, the handmaid of God went to the nearby church with her mother and sisters to attend the holy Mass and to strengthen herself with the Bread of Angels, which is made into the food of travelers. She showed herself to be a true and worthy Philothea, as described by St. Francis de Sales, Bishop and Prince of Geneva, in all her works, being modest, pious, gentle, humble, devoted to prayer, and concerned in all good works.

[*Latin ed. p. 202*]

202 Acta Apostolicae Sedis - Official Commentary. The Doctor, in his golden little book entitled, "Philothea, or An Introduction to the Devout Life for All States of Men," describes the life of the Servant of God in her family home, where the most benign God, finding Mary Grace vigilant and prepared, called her and chose her to pass from the family home to a religious life and to a state of perfection. But first, with God's permission, an unexpected and sad event occurred, but one that proved useful for testing her virtue and vocation. When a certain young man named Raphael Aruto, son of Leopoldo Tarallo, asked for her hand in marriage, and her father, agreeing, gave his full consent, the young woman, upon learning of this, resolutely refused the proposed marriage. The father, with many reasons, and also hinting at the counsel of Cariati, the peace of the family, and the virtue of obedience in a matter of such importance for the common good, persuaded her. However, she attached this condition to her agreement:

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that the chosen bridegroom, whom she knew to be forgetful of Christian duties, should acknowledge the marriage bond and its obligations, and, being instructed in the Catholic religion, should lead a Christian life with pious and good morals and the holy sacraments; which, in truth, with God's help and with Mary Grace's cooperation, was happily obtained in a short time. When all was prepared, both candidates, accompanied by relatives and friends, went to the town for the act which they call a marriage contract and civil ceremony. After this was completed, and the bride and groom, with their company, returned home, while dinner was being prepared, the groom was suddenly struck by hemoptysis, and the disease worsened day by day, and after three months, having received the sacraments piously, he breathed his last. After this sad event, the father and daughter, struck by grief and sorrow, but comforted by the restored life and the Christian death of the young man, came together to deliberate; indeed, the father, knowing well the firmness of his daughter's will, completely refrained from proposing new marriages; and she, being released from all bonds and still preserving the bloom of her virginity, on the first day of July, after consulting with her sister Drusiana, who felt a similar vocation, decided to embrace the cloistered religious life. Among the religious houses she visited with her mother, she chose the monastery of the Holy Cross of St. George at Cremano, which she knew and said was destined for her by God. With the permission of the Superiors, she immediately entered the monastery, and was welcomed by all the sisters. After completing the course of probation and novitiate, she received the religious habit, and, changing her family name to that of the religious order, namely, "Maria of the Passion of Our Lord Jesus Christ" - she illuminated the Monastery and Institute of Virtues with its splendor, through singular gifts of grace and charisms, wonderfully bestowed by God. She was appointed prefect of the novices and elected as the vicar of the prioress, and she performed these duties with prudence and wisdom. She offered herself as a victim of divine justice, through prayer and fasting, for the conversion and salvation of sinners.

[*Latin ed. p. 203*]

The Holy Congregation of Rites, along with 203 other individuals, sought to atone for the sins of the aforementioned; to which, with God's permission, were added further torments, infirmities, pains, as well as vexations, blows, and scourges inflicted upon her by evil spirits, the stigmas of which she retained in her mouth, in her arm, and throughout her body, until her death. When she reached her fifth year beyond the fortieth year of age, the Handmaid of God, Mary of the Passion, foretold the approaching end of her life to her parents and sisters. After suffering for fifteen days from a grave illness and lying in bed, she was strengthened and fortified by the sacraments of the Holy Eucharist and Extreme Unction,

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and, obeying the command of her confessor, which she had eagerly and willingly accepted, to depart from this life, she immediately found rest in Christ on July 27th, in the year 1912. Of the seven children of the family of Leopold and Concetta Tarallo, three are mentioned as deceased, namely, two infants and Mary of the Passion, and four, along with their parents, survived, namely: two brothers, Gabriel and Vitaliano, and two sisters, Prusiana and Judith, of the same monastery where her sister, Mary of the Passion, lived, both religious; the first, Sister Mary of the Holy Sepulchre, the second, Sister Mary of the Lance, both of whom are named above, and all of whom were examined as witnesses in the proceedings of this cause.

Meanwhile, the fame of the sanctity of life, virtues, and miracles, in general, of the aforementioned Handmaid of God, Mary of the Passion, Our Lord Jesus Christ, increased more and more each day, both during her life and after her death, and opened the way for investigative inquiries regarding this very fame, which were diligently carried out in the ecclesiastical court of Naples, and were transmitted to the Sacred Congregation of Rites. And when, after observing the proper order of law, the writings of the Handmaid of God were duly reviewed, by a decree of the same Sacred Congregation, dated July 27th, in the year 1921, it was declared "that nothing stands in the way of proceeding further," at the urging of the Most Reverend Henry of Caiazzo, the urban prelate and promoter of this cause, and also considering the prayers of the Superior General of the entire religious Institute of the Most Holy Eucharist Adorers, and the letters of the promoter, the Most Reverend Lord Cardinal Archbishop of Naples, and other Most Reverend Lords Cardinals, numerous Roman Archbishops and Bishops, Chapters of Cathedrals, and Superiors of Churches and Orders and Religious Congregations of both sexes, together with the supplications of most distinguished princes and men of ecclesiastical or civil dignity and office, the Most Reverend and Right Reverend Lord Januarius Cardinal Granito Pignatelli di Belmonte, Bishop of Albano, Relator of this cause, convened a meeting of the Ordinary Congregation of the Sacred Rites at the Vatican, and proposed the following question for discussion: "Should a Commission be appointed for the introduction of the cause, in the case and for the purpose in question?" And the Most Reverend and Right Reverend Fathers entrusted with the safeguarding of the sacred rites, after the presentation by the aforementioned Relator, heard the voice and the written testimony of the Reverend Father Charles Salotti, General Promoter of the Faith, and all...

[*Latin ed. p. 204*]

204 The Acts of the Apostolic Sect – a diligent commentary were deemed necessary to be written: Affirming, or indicating, that the Commission for the introduction of the cause [for beatification] should be, if it pleases the Most Holy [Father]. February 28, 1928. Subsequently, these matters were

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brought to the attention of our Most Holy Lord Pope Pius XI by a report, signed below, from the Secretary of the Sacred Congregation of Rites. His Holiness, having approved the aforementioned decree of the same Sacred Congregation, deigned to sign with his own hand the Commission for the introduction of the cause of beatification and canonization of the Servant of God, Sister Mary of the Passion of Our Lord Jesus Christ, of the Institute of the Most Holy Sacrament Adored by the Sisters of the Cross. March 14, 1928. £8 A. CARD. VICO, Archpriest of Porto and St. Eufemia, Prefect. E. & S. Angelus Mariani, Secretary. III PICTAVIEX. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, JOANNA ELIZABETH BICHIER DES AGES, FOUNDRESS OF THE CONGREGATION OF THE DAUGHTERS OF THE CROSS, COMMONLY CALLED THE SISTERS OF ST. ANDREW. ON THE QUESTION: Does it appear that the theological virtues of Faith, Hope, and Charity in God and in neighbor; and also the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, together with those virtues which are closely related to them, were practiced in a heroic degree, in every circumstance, and with such effect, as is the case here? The entire sacred society of the Daughters of the Cross, commonly called the Sisters of St. Andrew, can indeed rejoice with double joy, since, after having bestowed the honors of blessedness upon its founder, Andrew Hubert Fournet, in Heaven, it now strives with all its might to achieve the same for its other parent, the Venerable Joanna Elizabeth Bichier des Ages, and today has happily achieved a favorable outcome in the judgment concerning the heroic virtues of this most excellent virgin. Indeed, this is a new and fitting reason for congratulation, since the outstanding honor and celebrated glory of parents redound to the glory of the family. The Venerable Servant of God was born in the ancestral home of des Ages, having been endowed by her parents with excellent qualities of character, wealth, and religion, who spared no effort in properly educating their daughter. Indeed, it is well; for the young girl received from her parents...

[*Latin ed. p. 205*]

The Holy Congregation of Religious Orders responded admirably to these concerns, and from her childhood, she demonstrated a remarkable devotion to the study of piety and to works of charity. For decades, she remained in the Religious Virgins, adhering to the established discipline which was called "Hospitantes," and she lived with them for four years, her modesty and discipline shining as an example to her companions, especially in Poitiers. Upon returning to her family home, and entrusted with domestic affairs, although the times were turbulent, she still attended Mass daily, so that she might assist at the sacred rites and refresh herself with the heavenly food, and she did not neglect to visit the sick and to alleviate the needs of the poor. She also practiced fasting and other

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mortifications of the flesh, and it was necessary to restrain the fervor of her penance, lest she give herself over to excessive austerity without due consideration. Meanwhile, from Spain, where she had been exiled, the Blessed Andrew Hubert Fournet returned to his parish of Malliac. He immediately chose the Venerable Elizabeth as a guide for her conscience and established her in that role. When he was considering founding a new society of religious women, concerned about compensating for the losses suffered by religion during the French Revolution, he turned to Elizabeth, shared his thoughts with her, and entrusted pious young women to her as companions, with whom she began her apprenticeship in a new life. However, upon receiving news of her mother's death, she returned to her family home; yet, she humbly obeyed the Blessed Fournet, who urged her to return to her former way of life, and at his request, she accepted the leadership of that group. As the number of members increased, she found a more suitable home in the parish of Malliac, which she established as the principal house of the nascent community, and she bestowed upon the religious women the habit of the Daughters of the Cross, or the Sisters of St. Andrew. It is scarcely possible to recount the labors, difficulties, and sorrows that the Venerable Elizabeth endured in promoting and perfecting the Venerable Society, and how much benefit she brought to religion and to civil society. With the help of the counsel of the Blessed Michael Garicoits and Andrew Hubert Fournet, to whom she remained faithfully devoted, and with the firmest confidence in the help of Divine Providence, she zealously devoted herself to her duties, even at the risk of her own life, which she often exposed by providing secret hospitality in her home to exiled priests who had no safe place to stay during the persecution, where they could perform divine services, and she pursued them with extraordinary charity in all things. The people of the city of Poitiers, and even more distant regions, realized how important the Venerable Elizabeth's society was, and how much good would result from its spread. Hence, at the request of many, several convents were established, and the fame of its founder's sanctity grew ever greater. Even before her death, there was a common desire to prepare her for the honors of heaven, and as soon as the time was right, the Ordinary...

[*Latin ed. p. 206*]

206 Acta Apostolicae Sedis – with authority, and thereafter the official commentary of the Apostolic See, a juridical inquiry concerning the sanctity of the Venerable Servant of God was undertaken. After discussions, and after all investigations were recognized and declared to be valid, the matter was brought to a deliberation concerning the virtues in the specific case. This was initiated in the Preparatory Congregation, held in the offices of the Most Reverend Cardinal Camillus Lawrence, the Promoter of the Cause, on the fifteenth day of the month of March in the year nineteen

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hundred and twenty-seven, and on the twenty-second day of November of the same year, the Preparatory Congregation was convened in the Vatican Apostolic Palace. Most recently, on the thirteenth day of the current month of March, general assemblies were held before the Most Holy Pope Pius XI, in which the Most Reverend Cardinal Camillus Lawrence, present, proposed a question for discussion: Does it pertain to the theological virtues of Faith, Hope, and Charity in God and in one's neighbor; and also to the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and their related virtues, in the heroic degree, in the case and to the effect of which we are speaking? All those present, both the Most Reverend Cardinals and the Consultor Fathers, expressed their votes with unanimous consent, affirming that it does pertain; upon hearing this, the Blessed Father considered it prudent to defer his judgment, so that time would be available for him and those present to offer prayers, through which a more abundant light of divine understanding might be obtained in this matter of such importance. Having decided to make his opinion known, he designated this most pleasant day, on which throughout the Catholic world the solemn feast of the Patriarch Saint Joseph, the most chaste Spouse of the Virgin Mother of God, is celebrated; therefore, having devoutly worked for this divine purpose, before the Most Reverend Cardinals Anthony Vico, Bishop of Portua and Saint Rufina, Prefect of the Congregation of Sacred Rites, and Camillus Lawrence, the Promoter of the Cause, and also the Reverend Father Charles Salotti, General Promoter of the Faith, and myself, having been summoned by the Secretary, whom he had ordered to be brought, I entered this noble hall and, seated on the Pontifical throne, issued a solemn decree: It pertains to the theological virtues of Faith, Hope, and Charity in God and in one's neighbor; and also to the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and their related virtues, in the heroic degree, in the case and to the effect of which we are speaking. He ordered that this decree be made public and be recorded in the acts of the Congregation of Sacred Rites. On the fourteenth day before the Kalends of April, in the year nineteen hundred and twenty-eight. • gß A. CARD. VICO, Bishop of Portua and Saint Rufina, Prefect of the Sacred Rites. L. © S. Angelus Mariani, Secretary.

[*Latin ed. p. 207*]

SACRED APOSTOLIC PENITENTIARY TRIBUNAL

(OFFICE OF INDULGENCES)

ACTS OF REPARATION

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CONCERNING INDULGENCES

Our Most Holy Lord, Pope Pius XI, of blessed memory, in an audience granted to the undersigned Cardinal Penitentiary Major on the eleventh day of June, 1928, deigned benignly to grant that, on the feast of the Most Sacred Heart of Jesus, which ought to be publicly recited under the title "A Prayer of Reparation to the Most Sacred Heart of Jesus," as described in the Encyclical Letter *Miserentissimus Redemptor* of the same Holiness, dated May 8, 1928, those faithful who shall attend, in any church or oratory, even (for those who legitimately use them) in a semi-public manner, the aforementioned recitation together with the Litany of the Most Sacred Heart, before the Blessed Sacrament solemnly exposed, may gain an indulgence of seven years, and also forty days, or a plenary indulgence, if, moreover, they shall have made a confession and received Holy Communion properly. All similar indulgences previously granted for the solemn Act of Dedication of mankind to the Most Sacred Heart of Jesus, for the purpose of obtaining this, are suppressed.

Furthermore, to those who, wherever and whenever, shall recite the Act of Reparation, either privately, an indulgence of three hundred days is granted; and a plenary indulgence, once a month, if they shall recite the aforementioned Act daily throughout the entire month, and, in addition, shall visit a church or public oratory, make a confession, and be strengthened by the Holy Sacraments. This grant is made with clemency by the Most Holy [Pope], and shall remain in force perpetually. Notwithstanding any contrary provisions.

Given in Rome, in the Sacred Penitentiary, on the day, month, and year as above.

LAURENTIUS Card. LAURI,

Major Penitentiary.

L. S.,

Ioannes Theodori,

Secretarius.

[*Latin ed. p. 208*]

Acts of the Apostolic See - Official Commentary 208. DIARY OF THE ROMAN CURIA. Wednesday, May 2nd. His Holiness received in solemn audience Mr. Viscount LUIGI GABRIELE ANTONIO GIUSEPPE DE FONTÉNAT, Extraordinary Ambassador and Plenipotentiary Minister of Francia, for the presentation of his credentials.

SACRED CONGREGATION OF RITES. Tuesday, May 15th, 1928, in the Apostolic Palace of the Vatican, the Ordinary Congregation of Sacred Rites was held, in which, before the judgment of the Most Eminent and Reverend Lords Cardinals, members of the same, the following matters were pre-

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sented:

I. The introduction of the cause of beatification and canonization of the Servant of God Rosa Venerini, Foundress of the Religious Teachers, called Venerini from her surname.

II. The confirmation of the cult practiced from time immemorial to the Servants of God Simeone, Valcone, Marino, Benincasa, Pietro II, Balsamo, Leonardo, and Leone II, Abbots of Cava, called Blessed.

III. Concerning the approval and granting of the Office and Mass proper in honor of the Blessed Martyrs Engelberto Kolland and seven companions, of the Order of the Friars Minor.

IV. Concerning the approval and granting of the Office and Mass proper in honor of St. Pacificus, Confessor of the first Order, Patron of the Picena Province of the Friars Minor.

V. Concerning the revision of the writings of the Servant of God, Brother Muoiano Maria, of the Institute of the Brothers of the Christian Schools.

VI. And finally, concerning the revision of the writings of the Servant of God, Carolina de Brochard, a professed religious of the Order of the Visitation of the Virgin Mary.

Tuesday, May 22nd, 1928, in the Apostolic Palace of the Vatican, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Most Eminent Lords Cardinals, the Reverend Prelates, and the theological Consultors, members of the same, discussed and gave their vote on the question of the heroic degree of virtues in the cause of beatification and canonization of the Servant of God, Maria Crucifixa Di Rosa, Foundress of the Institute of the Handmaids of Charity.

[*Latin ed. p. 209*]

209 From the Diary of the Roman Curia, SECRETARY OF STATE, by Apostolic Brief, the Most Holy Father Pius XI, reigning happily, deigned to appoint: April 24, 1928. The Most Reverend Cardinal Alessio Enrico Lépicier, Protector of the Ursuline Nuns of the Most Holy Virgin (Haverloo, Bruges).

The Most Reverend Cardinal Camillo Laurenti, Protector of the [unspecified order].

The Most Reverend Cardinal Francesco Bagonesi, Protector of the [unspecified order]. May 1.

The Most Reverend Cardinal Michele Lega, Protector of the small mission for the deaf and mute (Bologna).

The Most Reverend Cardinal Alessio Enrico Lépicier, Protector of the Nuns of the "Auxiliatrices des Ames du Purgatoire" (Paris).

The Most Reverend Cardinal Alessio Enrico Lépicier, Protector of the Bethlehemite Nuns (Bogota).

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The Most Reverend Cardinal Alessio Enrico Lépicier, Protector of the Sisters of the Sacred Hearts of Jesus and Mary (Bennes).

The Most Reverend Cardinal Alessio Enrico Lépicier, Protector of the Congregation of the Sisters of St. Joseph (Annecy).

The Most Reverend Cardinal Alessio Enrico Lépicier, Protector of the Congregation of the "Sisters of Providence" (Indianapolis).

26 Reverend Monsignor Giuseppe Pasquazi, Referendary of the Apostolic Signature.

27 Reverend Monsignor Giuseppe Stella, Referendary of the Apostolic Signature.

Reverend Monsignor Riccardo Bartolom, titular Archbishop of Laodicea in Syria, Apostolic Nuncio to Lithuania.

Assistants to the Papal Throne:

October 3, 1927. Reverend Monsignor Ignazio Valdespino, Bishop of Aguascalientes.

February 6, 1928. Reverend Monsignor Tommaso Giuseppe Shahan, titular Bishop of Germanicopoli.

April 20, 1928. Reverend Monsignor Giacomo Carabelli, Archbishop of Siracusa.

Reverend Monsignor Adamo Giuseppe Damiano Schmidt, Bishop of Fulda.

Apostolic Protonotary, as if participating, April 12, 1928. Reverend Monsignor Pietro Sinopoli di Giunta, of the diocese of Nicosia.

Domestic Prelates of His Holiness:

July 30, 1927. Reverend Monsignor Andrea De Maurizi, of the archdiocese of New Orleans.

September 10, 1927. Reverend Monsignor Giacomo Hugh Byan, of the diocese of Indianapolis.

September 10, 1927. Reverend Monsignor Francesco Patrizio Byves, of the same diocese.

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - Official Commentary, December 14, 1927. Monsignor Atanasio Cottier, of the diocese of Lausanne and Freiburg. January 25, 1928. Monsignor Pio Fernando, of the diocese of Kandy. March 26, 1928. Monsignor Carlo Vincenzo Sedoch, of the diocese of Giavarino. March 23, 1928. Monsignor Alfredo Morisette, of the archdiocese of Quebec. March 23, 1928. Monsignor Giuseppe Lauréat Boulanger, of the same archdiocese. March 29, 1928. Monsignor Lodovico Segonzac, of the archdiocese of Albi. April 4, 1928. Monsignor Paolo Muña, of the archdiocese of Aix. April 14, 1928. Monsignor Andrea Enrico Chaumont, of the diocese of Clermont. May 24, 1928. Monsignor Giuseppe Pasquazi, of the dio-

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cese of Palestrina. Monsignor Stella Giuseppe, of the diocese of Albano. HONORS. By Apostolic Briefs, the Most Holy Father Pius X, may He be happily remembered, deigned to bestow: The Grand Cross of the Order of Pius: March 30, 1928. Upon Mr. Raffaele Ariztia Lyon, of the diocese of Valparaiso. The Grand Cross of Saint Gregory the Great, civil class: May 3, 1928. Upon Mr. Duke Nicola Brady, of the archdiocese of New York. The Insignia of the Order of Saint Gregory the Great, civil class: April 21, 1928. Upon Mr. Renato Delforge (Belgium). The Commanderate of the Order of Saint Gregory the Great, civil class: December 28, 1927. Upon Mr. Valentino Bellia, of the archdiocese of Turin. March 15, 1928. Upon Mr. Knight Enrico Camaschella, of the diocese of Novara. March 26, 1928. Upon Mr. Berardo Langlois, of the diocese of Nice. March 28, 1928. Upon Mr. Knight Leone Boiinel, of the archdiocese of Cambrai. March 28, 1928. Upon Mr. Architect Giorgio Renaud, of the diocese of Nevers. April 2, 1928. Upon Mr. Lorenzo A. Wilson, of the diocese of Walleyfield. April 2, 1928. Upon Mr. Donato Raymond, of the archdiocese of Montreal. April 12, 1928. Upon Mr. Francesco Riccardo Neubauer, of the diocese of Danzica. The Commanderate of the Order of Saint Gregory the Great, military class: April 4, 1928. Upon Mr. Commander Francesco Giulio Maria De la Maire, of the diocese of Quimper. The Knighthood of the Order of Saint Gregory the Great, civil class: February 25, 1928. Upon Mr. Giovanni Tiberghien, of the diocese of Lille. March 9, 1928. Upon Mr. Loutfi Abed (Babylon).

[*Latin ed. p. 211*]

Diarium Romanae Curiae, March 14, 1928. To the Reverend Mr. Lodovico Adelardo Trempe, of the Archdiocese of Quebec.

March 26. To the Reverend Mr. Pietro Teodoro Bemtgeii, of the Archdiocese of Paris.

To the Reverend Mr. Gervasio Posada Belgrano, of the Archdiocese of Montevideo.

March 27. To the Reverend Count Alberto d'Hendecourt-Gontreuil, of the Archdiocese of Cambrai.

March 28. To the Reverend Mr. Giorgio Stang, of the Archdiocese of Munich.

March 31. To the Reverend Mr. Leone Bracq, of the Diocese of Arras.

April 11. To the Reverend Mr. Angelo del Grosso, of the Archdiocese of Milan.

April 11. To the Reverend Mr. Giovanni Adriano Douker, of the Diocese of Harlem.

April 21. To the Reverend Mr. Alfonso van Overheke (Belgium).

To the Reverend Mr. Emilio Hotermans (Belgium).

The Insignia of the Order of Saint Sylvester the Pope: March 20, 1928. To the Reverend Mr. Antonio Sánchez Eeyes, of the Diocese of Madrid.

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The Cross of the Order of Saint Sylvester the Pope: February 17, 1928. To the Reverend Mr. Carlo Bagnasco, of the Archdiocese of Genoa.

April 2. To the Reverend Mr. Arturo Trudeau, of the Archdiocese of Montreal.

The Knighthood of the Order of Saint Sylvester the Pope: March 21, 1928. To the Reverend Mr. Giacomo Gargiulo, of the Archdiocese of Sorrento.

March 21. To the Reverend Mr. Nicola Bassino, of the Archdiocese of Turin.

March 28. To the Reverend Mr. Antonio Linhart, of the Archdiocese of Munich and Freising.

March 30. To the Reverend Mr. Giovanni Turchetta, of the Diocese of Pontecorvo.

April 2. To the Reverend Mr. Nicola Eomaniello, of the same Diocese.

To the Reverend Mr. Giuseppe de Rosa de Lei, of the same Diocese.

THE PAPAL HOUSEHOLD

BY ORDER OF HIS HOLINESS

With letters from His Eminence, the Monsignor, the Papal Chamberlain, the Holy Father, Pope Pius XI, of blessed memory, deigned to appoint:

Secret Chamberlains of His Holiness:

April 13, 1928.

The Most Reverend Monsignor Michele Inglese, of the Archdiocese of Acerenza.

The Most Reverend Monsignor Pietro Stigliano, of the same Archdiocese.

April 14. The Most Reverend Monsignor Pietro Eondoletti, of the Diocese of Savona.

[*Latin ed. p. 212*]

Acts of the Apostolic See - Official Commentary, April 23rd:

Monsignor Valentino Marklet, of the same diocese.

April 24th:

Monsignor Venceslaus Oerny, of the Archdiocese of Prague.

Monsignor Nicolaus Claudius Lucius Hamant, of the Diocese of Metz.

Monsignor Bomano Sitko, of the Diocese of Tarnovia.

May 8th, 1928:

Monsignor Joseph Brunner, of the Diocese of Gurk.

Monsignor Stanislaus Bulanda, of the same diocese.

Monsignor Franciscus Miklansinski, of the same diocese.

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Monsignor Bomano Mazur, of the same diocese.

Monsignor Andreas Böenigh, of the Diocese of Warmia.

Monsignor Eugenius Brachvogel, of the same diocese.

Monsignor Lucius Marquardt, of the same diocese.

Monsignor Gerardus Koiter, of the Diocese of Osnabrück.

Monsignor Egbertus Bucholtz, of the same diocese.

Monsignor Johannes Bidders, of the same diocese.

Monsignor Joseph Branche (Boma).

Monsignor Lucius Arrigoni (Boma).

Honorary Chamberlains in purple vestments, of the rank of 8th class:

May 8th, 1928:

Monsignor Petrus Simona to, of the Diocese of Padua.

Monsignor Angelus Candeo, of the same diocese.

Monsignor Agostinus Fleck, of the Diocese of Rottenburg.

Monsignor Franciscus de Almeida Rolin, of the Archdiocese of Diamantina.

Monsignor Augustus Gautsch, of the Diocese of Pelotas.

Honorary Chamberlain of Sword and Cape, Supernumerary, of the rank of 8th class:

May 21st, 1928:

Mr. Vittorio Hlasko, of the Diocese of Premislia.

Honorary Chaplains, Extra urbem, of the rank of 8th class:

April 23rd, 1928:

Monsignor Joseph Schmutz, of the Diocese of Gurk.

May 8th:

Monsignor Johannes Seckar, of the Diocese of Diacovo.

May 21st:

Monsignor Joseph Gunicevic, of the same diocese.

NECROLOGY:

May 5th, 1928:

Monsignor Joseph Ernst, Bishop of Hildesheim.

Monsignor Ignatius Valdespino y Diaz, Bishop of Aguascalientes.

Monsignor Johannes Baptista Pitavai, Titular Archbishop of Amida.

[*Latin ed. p. 213*]

Year XX - Vol. XX No. 7, July 2, 1928

ACTA APOSOLICAE SEDIS

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OFFICIAL COMMENTARY

ACTS OF POPE PIUS XI

APOSTOLIC CONSTITUTION CONCERNING THE ARCHDIOCESE OF RHODUS

PIUS SERVUS

FOR THE PERPETUAL REMEMBRANCE OF THE BISHOP, SERVING

We must diligently strive to ensure that, as the number of the faithful of Christ increases in any region, new dioceses are established there, in order more easily to attain their greater good; or that those that have been extinguished by the vicissitudes of time and injury are re-established. The ancient and illustrious Church of Rhodus demands this of Us. For it justly boasts that it embraced the faith of Christ from the very beginnings of the Church, and, adorned with the archiepiscopal title and dignity since the fourth century, it has flourished for a long time with the splendor of virtues and the prosperity of religion. Later, however, when the island was captured by the Turks and the Knights of the Order of St. John were driven from it, it lost its former glorious splendor. Our predecessor, Pope Pius VI, mindful of this, through Apostolic Letters sealed with the leaden seal, dated March 3, in the year one thousand seven hundred and ninety-seven, granted the title of Archbishop of Rhodus, so that the memory of so illustrious a Church would not perish, as the aforementioned Knights of the Order of St. John transferred themselves to the island of Malta.

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis - The Official Commentary states that the cathedral church of Melita was permanently united. In recent times, the affairs of the Catholic religion on the island of Rhodes, especially through the work of the Order of the Friars Minor, to whom that mission was entrusted, began to improve, so that Pope Leo XIII, and Our Predecessor, established an apostolic prefecture there in the year 1897. In subsequent years, with God's help, this prefecture of Rhodes and the Islands grew to such an extent that it seemed fitting to restore a distinguished archdiocese within its territory. Therefore, We, with the advice of Our beloved sons, the Most Reverend Cardinals of the Sacred Congregation for Propagating the Christian Faith, and supplementing what is necessary, and with the consent of those whose interests are involved, or who presume their interests are involved, by the fullness of Apostolic power, which We mentioned

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above in abrogating the Letters of Pope Pius VI, after mature deliberation, We separate the title of Archbishop of Rhodes from the cathedral church of Melita, and, suppressing the apostolic prefecture of Rhodes and the Islands, We restore and re-establish the ancient and illustrious Archdiocese of Rhodes in its place, and We subject it directly to Ourselves and to the Apostolic See. We wish the boundaries of this archdiocese to be the same as those within which the suppressed prefecture was located, and We establish its archiepiscopal cathedral in the city of Rhodes, and We elevate the church of St. John the Baptist located there to the rank and dignity of an archiepiscopal church, and for this reason We grant and attribute to it all rights, privileges, and prerogatives that other archiepiscopal sees usually enjoy. We grant to the Archbishops of Rhodes, for the time being, the right to wear the pallium, after it has been requested and obtained in the Sacred Consistory, and to carry the cross before them, and other rights, insignia, privileges, with which other Archbishops enjoy and are endowed, along with all the burdens and obligations inherent in their exalted dignity. Since the circumstances of the times prevent the establishment of a canonical Chapter in the Archdiocese of Rhodes,

[*Latin ed. p. 215*]

We command that, in the place of the late Pontiff Pius XI, 215 Consultors be appointed for the diocesan tribunal, according to canon 423 and following, to the extent possible. Furthermore, concerning the governance and administration of the archdiocese, the election of an Administrator when the See is vacant, the rights and obligations of the clergy and the faithful, and other matters of this kind, We order that those things prescribed by the sacred canons be observed. To this archdiocese, We assign and attribute all goods and revenues, if any, of the suppressed prefecture, the emoluments of the archiepiscopal curia, and other offerings which are customarily given by the faithful, for whose benefit the archdiocese is being restored, as well as the annual endowment assigned by the civil authority. Therefore, having disposed of these matters as above, We entrust the execution of all these things to Our beloved son Ambrose Acciari, of the Order of the Friars Minor, the present Apostolic Prefect of Rhodes and the Islands, and We grant him the necessary and appropriate powers for this purpose, including the power to delegate. To the end that the aforementioned purpose be achieved, any person holding office or ecclesiastical dignity shall be empowered to act, and to definitively pronounce on any difficulty or opposition that may arise in the execution of these matters. Furthermore, We impose upon him the obligation of transmitting an authentic copy of the completed execution to the Sacred Congregation for propagating the Christian Faith within six months.

These present Letters, and everything contained within them, even those things concerning which someone, whether they are actually concerned

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or merely presume to be, have not been heard, and have not consented to the foregoing, even if they are worthy of express, specific, and individual mention, shall never, at any time, be subject to the vice of surreptition, or of prevarication, or of nullity, or of a flaw in Our intention, or of any other substantial and unforeseen defect; but rather, they shall always be considered valid and effective, as having been made and issued with full knowledge and authority, and shall have their full and complete effect and shall be inviolably observed by all to whom they pertain, and if, by anyone, through knowledge or ignorance, something should happen to be attempted against these, We will and decree that it shall be entirely void and of no effect.

Finally, We wish that copies, even printed copies, of these Letters be...

[*Latin ed. p. 216*]

2Í6 Acta Apostolicae Sedis – The official record, provided it is signed by a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall be accorded the same faith as if the original documents had been presented or shown. Notwithstanding the rules established in synodal, provincial, general, and universal councils, in special or general constitutions and ordinances of the Apostolic See, and in any other dispositions of our predecessors, the Roman Pontiffs, and in any other contrary provisions whatsoever. No one shall be permitted to infringe upon or contradict this page of suppression, separation, institution, erection, concession, statute, derogation, mandate, and our will. But if anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of the Almighty God and of the blessed Peter and Paul, His Apostles. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and twenty-eight, on the twenty-eighth day of the month of March, in the seventh year of Our Pontificate. F. R. ANDREAS CARD. FRÜHWIRTH, CAROLUS CARD. PEROSI, S. B. E. Cancellarius. S. Dominicus Iorio, C. Cons. Pro-Secretarius. Protonotarius Apostolicus. Alfonsus Carinci, Protonotarius Apostolicus. In place of Reg. Plumbi in Cane. Ap., vol. XXXVII, n. 81. - M. Biggi.

[*Latin ed. p. 217*]

217 Acts of Pope Pius XI. APOSTOLIC LETTER. THE CHURCH OF THE BLESSED VIRGIN MARY, RECEIVED BY THE STARS, IN THE TOWN OF VELEHRAD, WITHIN THE TERRITORY OF THE ARCHDIOCESE OF OLOMUC, IS ELEVATED TO THE RANK OF A BASILICA MINOR. PIUS XI. For the perpetual memory of the matter. — It is handed down from the most ancient tradition, and is supported by ancient documents, that within the territory of the present Archdiocese of Olomuc, the church of Velehrad, dedicated to the Blessed Virgin Mary, assumed into heaven, arose in the places now called Velehrad, namely, in that fortified place where the holy

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brothers and apostles Cyril and Methodius, after their arrival in Moravia in the year 863, established their seat, so that they might bring the light of the Gospel to that entire region. It is known that Vladislav Henry, Margrave of Moravia, and brother of King Octavian of Bohemia, founded the monastery of the Order of Cistercians at Velehrad in the year 1098, along with the adjacent church dedicated to the Blessed Virgin Mary, received by the stars, which was indeed wonderfully adorned and embellished with works of art; and that this monastery remained under the aforementioned Order until the secularization ordered by Emperor Joseph I of Austria on September 27, 1784. It is not unknown to Us that this very church, deservedly held as the mother and queen of the other churches of Moravia, has also excelled because of the distinguished pontifical honors conferred upon it by the Blessed Pope Urban VIII, Our Predecessor, with the assistance of John IX, Bishop of Velehrad, in the year 1631. The church, which, over the course of the centuries, was several times damaged by fire and was crumbling from age, was restored from its foundations and solemnly rededicated on October 20, 1735, and it still stands to this day as a splendid monument of piety and art, and has also been enriched with many other notable graces and privileges by this Holy See, and is celebrated with the greatest piety and devotion by the faithful, both those living in the vicinity and those who come from afar. Among the sacred images and relics with which the church is enriched, mention should be made of the icon of the Blessed Virgin Mary, the titular saint of the church, and a portion of the arm of Saint Cyril of Thessalonica. The church itself, having been raised to the dignity of a parish, was entrusted to the regular clergy of the Society of Jesus in the year 1849, who diligently perform their sacred ministry there and diligently attend to the divine matters. And indeed.

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis - The Official Commentary, under the discipline of the aforementioned Fathers, is found therein: The Institute named after the Saints Cyril and Methodius, established for the formation of Slavic missionaries and the instruction of students; a novitiate for ecclesiastical and religious candidates of the Czech-Slovak nation; a large house called Stojanov, for spiritual exercises held at any time of the year; and also another house in materna, belonging to the Congregation of Sisters, named after the patron saints Cyril and Methodius; together with several Catholic associations, which have their seat there and hold gatherings, all with the fruitful aim of more and more instilling the faithful with the spirit, doctrine, and examples of the patron saints, and of adhering religiously to their footsteps. Bearing these things in mind, the venerable brother Leopold Prečan, Archbishop of Olomucensium, having expressed common sentiments for the entire clergy and the faithful people of the archdiocese entrusted to him, and specifically for the Piae Unionis Velehradensis, which has as its

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title and central seat the Apostles Ss. Cyril and Methodius, for the holy purpose of promoting the reconciliation of the Eastern Church with the Roman Church, and following the recent Congress held from the twentieth to the twenty-fourth of July of the past year, We, through repeated and humble supplications, implore that he might deem it fitting to elevate the aforementioned church to the title and privileges of a minor basilica. Having considered these matters, We have freely and gladly decided to grant what is requested. Therefore, having heard our venerable brother Anthony, Cardinal of the Holy Roman Church, Bishop of Portuensi and of the Holy Eufina, Prefect of the Congregation for Sacred Affairs, and having carefully considered all relevant circumstances, by Our own motion and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of the present document, and perpetually, We solemnly adorn the Velehrad church, dedicated to the Virgin Mary, assumed into heaven, with the title and privileges, liturgical and otherwise, which belong to minor basilicas, according to the concessions of the Holy See. We decree, command, and ordain that these present letters shall remain forever valid and effective, and shall have and obtain their full and complete effect and force, and that those to whom they pertain, or may pertain, shall now and forevermore support them; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment and forever, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the fifth day of the month of July in the year 1926, in the seventh year of Our pontificate. P. CAED. GASPARRI, Secretary of State.

[*Latin ed. p. 219*]

219. Acta Pii PP. XI. II. EXTENSIO IURISDICTIONIS DELEGATI APOSTOLICI AGYPTII ET ARABIAE ADVICARIATUS APOSTOLICOS ERYTHRAEAE ET ABYSSINIAE. PIUS PP. XI. Ad perpetuam rei memoriam. – Sequentes vestigia Nostrorum Praecessorum Pontificum, ea studio diligente decernimus, quae catholico nomini et aeternae salutis populi christiani bene, prosperiter et feliciter prosint. Iamvero, cum multis causis, inter quas praecipua est ut intimior nexus cum hac Sancta Apostolica Sede foveatur in vicariatibus apostolicis Erythraeae et Abyssiniae, et cum maioris sollicitudinis ea negotia tractentur, quae tum ad bonum animarum tum ad incrementum vicariatuum eorundem apostolicorum spectant, opportunum visum est ad enunciatos apostolicos vicariatus, Delegati Apostolici Aegypti atque Arabiae iurisdictionem extendere: Nos, collatis consiliis cum venerabilibus fratribus Nostris, Cardinalibus Sanctae Romanae Ecclesiae, Congregationi pro Orientali Ecclesia praepositis, omnibusque rei momentis attente perpensis, haec quae infra scripta sunt decernenda existimavimus. Nimirum, motu proprio, ex certa scientia

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et matura deliberatione Nostra, deque apostolicae Nostrae potestatis plenitudine, praesentium tenore, statuimus et mandamus ut Delegatus Apostolicus pro tempore Aegypti atque Arabiae pariter ac simul sit Delegatus Apostolicus vicariatuum apostolicorum tam Erythraeae quam Abyssiniae, ideoque iurisdictionem illius ad praedictos vicariatus eadem Nostra auctoritate in posterum extendimus. Decernentes praesentes Litteras firmas, validas atque efficaces iugiter exstare ac permanere, suosque plenos atque integros effectus sortiri atque obtinere, illisque ad quos pertinent, sive pertinere poterunt, nunc et in posterum amplissime suffragari; sicque rite iudicandum ac definiendum esse: irritumque ex nunc et inane fore si quidquam secus super his a quovis, auctoritate quavis, scienter sive ignoranter, attentari contigerit. Non obstantibus contrariis quibuscumque. Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die vn m. Martii anno MDCCCCXXVIII, Pontificatus Nostri septimo. P. CARD. GASPARRI, a Secretis Status.

[*Latin ed. p. 220*]

Acta Apostolicae Sedis - Official Commentary III

A MISSION IS ESTABLISHED IN MIYAZAKI WITHIN THE TERRITORY OF THE DIOCESE OF FUKUOKA.

PIUS PP. XI

For the sake of posterity.

Striving diligently to fulfill the supreme office of the apostolate, which has been divinely entrusted to Us, We carefully consider those matters which may contribute to the growth of the Church and the spiritual well-being of the Christian people, so that they may proceed with good progress and happiness. Indeed, We have learned with pleasure that within the diocese of Fukuoka, entrusted to the care of the Society of Paris for foreign missions, there are two civil prefectures, one called Miyazaki and the other called Oita, which for two years have been cultivated in the faith of Christ by the Fathers of the Piarist Salesian Society, under the guidance of a Bishop. Furthermore, since the Christian religion has already taken root in this territory and has made such abundant progress, which now promises a certain hope for greater and future growth, and since the esteemed son, the current Superior General of the aforementioned Salesian Society, has humbly requested Us to use Our apostolic authority to separate the aforementioned prefectures of Miyazaki and Oita from the diocese of Fukuoka and to establish them as a mission of its own jurisdiction: We, after consulting with Our venerable brothers, the Cardinals of the Holy Roman Church who are in charge of the affairs of the Propagation of the Faith, and after considering the fervent request of the venerable brother, Most Reverend Father Mario Giardini, Archbishop in title of Edessa, Our Apostolic Del-

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egate in Japan, and the prayers of the aforementioned Superior General of the Salesian Congregation, have readily and willingly decided to grant the request. Therefore, by Our own motion and with certain knowledge and mature deliberation, by the present document, We separate the civil prefectures of Miyazaki and Oita in Japan from the diocese of Fukuoka, and We establish and constitute them as a mission of its own jurisdiction, which We name Miyazaki, and We entrust it to the care of the Piarist Salesian Society. These things We have decided, decreeing that the present letters shall remain forever valid and effective, and shall have their full and complete effect and shall obtain it, for those to whom they pertain, now and in the future, and shall be duly judged and defined; and that they shall be null and void from now on if anything.

[*Latin ed. p. 221*]

Acts of Pope Pius XI concerning this matter, should anyone, with any authority, knowingly or unknowingly, attempt to interfere with it. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-seventh day of the month of March, in the year 1918, in the seventh year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

IV. THE APOSTOLIC PREFECTURE OF ARAUCANIA IS RAISED TO THE RANK OF AN APOSTOLIC VICARIATE.

PIUS PP. XI.

For the sake of posterity.

— From this most exalted Chair of St. Peter, which We hold by divine right, We turn the gaze of Our mind to all regions of the Christian world, however far separated by land and sea, and, with diligent study, We determine what appears to be conducive to the eternal salvation of the faithful and to the flourishing of the Catholic name.

Indeed, since the Apostolic Prefecture of Araucania in the Republic of Chile has, in recent times, achieved a remarkable growth in religion, having been entrusted to the Brothers of the Order of the Friars Minor Capuchin of the province of Stadtamhof, We have deemed it fitting to promote it to the dignity of an Apostolic Vicariate.

Therefore, after consultations with Our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Propagation of the Faith, and after carefully considering all aspects of the matter, by Our own authority and with full knowledge and mature deliberation, and by the plenitude of Our apostolic power, by the present document, We erect and establish the Apostolic Prefecture of Araucania in the Republic of Chile, with the same boundaries, as an Apostolic Vicariate, also called Araucania, to be governed by an Ordinary Bishop.

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We decree these things, We command, We determine that these present letters shall remain forever valid and effective, and shall fully and completely produce and obtain their intended effects, and that they shall, if they apply to anyone, or if they can apply, now and in the future, be most fully supported; and that it shall be rightly judged and determined, and that anything to the contrary, should anyone, with any authority, knowingly or unknowingly, attempt to interfere with these matters, shall be declared void from now on and of no effect.

Notwithstanding any contrary provisions.

Given in Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-seventh day of the month of March, in the year 1918, in the seventh year of Our Pontificate.

P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 222*]

Acta Apostolicae Sedis - Official Commentary, Volume V. ERECTION OF THE APOSTOLIC PREFECTURE OF KOANGO INTO AN APOSTOLIC VICARIATE. PIUS PP. XI. For the sake of future memory. — Having considered the increase in the number of pastors, and in order to safeguard the well-being of the flock, following the example and practice of Our Predecessors, the Roman Pontiffs, We are preparing to act. Indeed, since in the apostolic prefecture of Koango in the Belgian Congo, entrusted to the regular clergy of the Society of Jesus, the Catholic faith has, in these recent times, experienced a most abundant growth, not only in the number of the faithful and catechumens, but also in the multitude of good works, it seemed opportune to Our most venerable brothers, the Cardinals of the Holy Roman Church, to whom the affairs of the Propagation of the Faith are entrusted, to urge Us with fervent prayers to erect the aforementioned apostolic prefecture of Koango into an apostolic vicariate, by the authority of the Apostolic See. We, however, having carefully considered all the circumstances with the most eminent Cardinals, and with Our own free will and with certain knowledge and mature deliberation, and with the fullness of Our apostolic power, by the present document, erect the apostolic prefecture of Koango in the Belgian Congo, with the same boundaries within which it is presently contained, into an apostolic vicariate, to be entrusted to its own bishop. Furthermore, We decree that these present letters shall remain forever valid and effective, and shall have and obtain their full and complete effect, and shall be most efficacious for those to whom they pertain, now and in the future; and that it shall be rightly judged and defined, and that, from this moment, it shall be declared void and null, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding all contrary things. Given at Boma, near Saint Peter, under the Fisherman's ring, on the twenty-eighth day of

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March, in the year 1928, in the seventh year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 223*]

By the grace of God, Pope Pius XI, to those of our sons who are concerned with the welfare of the Christian flock, and mindful of the office of the Supreme Apostolate, which we exercise even in lands that are undeserving, declares as follows:

Already since the year 1924, the venerable Brother Anthony Capettini, titular Bishop of Enaria, at that time Apostolic Vicar of Hanchung-fu, and also the venerable Brother Eugene Massi, titular Bishop of Joppe, then Apostolic Vicar of Sian-fu, earnestly requested Us to, because of the vast territory subject to their respective jurisdictions and the multitude of inhabitants residing there, transfer certain civil sub-prefectures, which belonged to their own vicariates and in which the preaching of the Gospel had only just begun, to missionaries. Approving of these requests, and under the guidance of the aforementioned Apostolic Vicars, We entrusted the evangelization of these same civil sub-prefectures to priests belonging to the Order of Friars Minor Conventual.

However, since the Christian religion has happily experienced new and greater growth in the aforementioned territory thanks to the diligent efforts of these Conventual Fathers, to the point that both the Minister General of the Order of Friars Minor Conventual and the venerable Brother Eugene Massi, Apostolic administrator of the vicariates of Hanchung-fu and Sian-fu, have offered Us humble and repeated prayers to establish a new apostolic prefecture from these civil sub-prefectures, separated from their own vicariates: We, after consulting with our venerable brothers, the Cardinals of the Holy Roman Church who are in charge of the affairs of the Propagation of the Faith, and after considering the opinion of the venerable Brother Celsus Costantini, titular Archbishop of Theodosiopolis, Apostolic Delegate in China, deemed it fitting and were most willing to grant these prayers.

Therefore, by Our own authority and with full knowledge and mature deliberation, and by the fullness of Our Apostolic power, We hereby separate and detach from the Apostolic Vicariate of Hanchung-fu the civil sub-prefectures of Tze-yang, Pingli, Ning-shen, Smi-chucm, Sun-yang, Han-yin, Chuan-ping, Pai-ho, and Hingan-fu, also known as An-hang. Furthermore, from the Apostolic Vicariate of Sian-fu, We separate and detach the civil sub-prefectures of Siao-yi, Chen-an, and Shan-yang. The entire territory containing...

[*Latin ed. p. 224*]

224 Acta Apostolicae Sedis - Commentarium Officiale. We erect and establish a new Apostolic Prefecture, consisting of the twelve sub-prefectures,

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which We have separated and divided, and We give it the name Hinganfu, entrusting it to the care of the Conventual Order of Friars Minor. This We decree, establishing these present Letters as firm, valid, and efficacious, and that they shall always remain and endure, and shall fully and completely produce and obtain their effects, and that they shall most amply benefit those to whom they pertain or may pertain now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this time forward if anything contrary to these should happen, knowingly or unknowingly, by anyone, by any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the twenty-eighth day of March, in the year 1928, in the seventh year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

VII. WITH APPOSTOLIC AUTHORITY, THE CONSTITUTIONS OF THE ORDER OF SERVITES OF MARY AND THE REVISED CODE ARE APPROVED. PIUS PP. XI. For the perpetual memory of the matter. The Roman Pontiffs, with provident and constant care, diligently attend to the religious congregations of men, who, according to the opportunities of the times, aroused by God the Best and Greatest, have suitably presented examples of Christian virtues to the Christian faithful, as outstanding monuments of piety, by which the Christian world shines brightly. Among these sacred groups, the Order of the Servites of Mary is to be celebrated, which, in the thirteenth century, arose in a most remarkable manner in Florencia. For seven illustrious men from the Florentine nobility founded it in the year of salvation 1333, whom Our Predecessor Leo Pp. XIII, with due memory, under the single title of the Seven Founders of the Order of the Servites of the Blessed Virgin Mary, enriched with the honors of the Saints in the year 1868. Those seven men of God first devoted themselves to prayer and the most humble way of life in the villa "Camarza," whose names are written in the Book of Life: namely, Bonfilius de Monaldis, Bonaiuncta, or John de Manettis, Benedict, or Manettus ab Antella, Bartholomew, that is, Amideus de Amideis, Recoverus, or Uguccio Uguccionum, Sosteneus, or Gerard de Sostenéis, and Alexius de Falconeriis; then, by God's...

[*Latin ed. p. 225*]

The Acts of the Congregation, in its eleventh session, resolved to establish itself on Mount Senario, and there, with the help of the Virgin Mother, they laid the foundations of a new religious family, which, from its very beginnings, was happily and deservedly called "The Order of Servants of the B. Virgin Mary." Indeed, Leo XIII, Our Predecessor of blessed memory, testified that "the most merciful Virgin herself not only inspired, but, appearing to the Blessed Founders on Holy Friday of the year 1240, also outlined and described the entire future Order; she ordered that the members of the new Order should wear a black habit in memory of her sorrows,

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and that they should live a monastic life according to the rules of Saint Augustine; and finally, she approved of the name of this religious family, which God himself had long since shown to be very pleasing to Him, even among infants and sucklings." Therefore, the new Order of Servants of Mary had its first statutes from these seven Founders; which, together with decrees subsequently issued, were collected and compiled into a single order by Saint Philip Benitius, the illustrious propagator of the Order, and promulgated in the year 1280. These same statutes were strengthened by the approval of Pope Benedict XI, who, with his Apostolic Letters dated III Idus February in the year 1304, solemnly confirmed the Order of the Servants of Mary, which had already been approved by Pope Innocent V in the year 1431 and by Pope Alexander V in the year 1455, while Saint Alexis Falonerius, still alive and full of years and good works, was present. With great reverence for what had been received and transmitted, the members of this Order obeyed these constitutions for almost three centuries, and faithfully observed them; but later, due to changed circumstances and especially due to the discipline introduced by the Council of Trent, a new and more suitable form of the Rule was established, which, after repeated editions, was also approved by our Predecessor Popes, among whom are worthy of mention Saint Pius V, on April 25th of the year 1569, Gregory XIII, on September 21st of the year 1579, and Urban VIII, on October 15th of the year 1643, who gave their consent to it. The Order of the Servants of Mary used these constitutions until the year 1907, when the Sacred Congregation of Bishops and Regulars, with a decree dated May 15th, again approved the constitutions of the Order, whose text had been revised and arranged in a better form with great care and diligence in the meantime. Then, with the promulgation of the Code of Canon Law, in order to ensure that the constitutions of the Order were appropriately conformed to it, at the mandate of the general chapter held in the year 1920, the General Superior of the Order established a special group of some of the members, who were to adapt those constitutions. Therefore, in recent days, the constitutions of the Order of the Servants of Mary have finally been adapted to the Code of Canon Law, with some additions and modifications made by the general chapter of the year 1882, and a new foundation.

[*Latin ed. p. 226*]

226 Acta Apostolicae Sedis - The official commentary, with the consent of the authorities, was presented to the Sacred Congregation for the Affairs of Religious Orders for examination and judgment. We, remembering what Our Predecessor, Pope Pius X, rightly asserted in 1913 concerning this family of religious men, namely that the Order had diligently worked to promote devotion to the Blessed Virgin Mary among the Christian people; that it had admitted many students distinguished by their sanctity; and that it had aided the Church with diligent administrators and the state

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with outstanding men, so that the religious order deserved a most honorable place among families; we considered it fitting to offer a clear sign of Our benevolence to the members of this Order, so that it might fulfill its vows. Therefore, after hearing, as is customary, Our beloved son, the Most Eminent Cardinal Prefect of the Sacred Congregation for the Affairs of Religious Orders, and moved by Our own certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of these present letters, and in a perpetual manner, We fully approve the Constitutions of the Order of the Servants of Mary, a copy of which shall be kept both in the aforementioned Sacred Congregation and in the Brief Office, and We add to them the strength of Apostolic sanction. These things, which We have decreed as most conducive to the good and benefit of this fruitful religious family, We establish, We command, We ordain, that these present letters shall always be firm, valid, and efficacious, and shall have and obtain their full and complete effect, and shall fully suffice for those to whom they pertain, now and in the future, in all things and through all things; and that they shall be duly judged and defined; and that they shall be null and void from this moment and forever, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any Apostolic Constitutions and Ordinances, and any other things whatsoever to the contrary. Given at Rome, near Saint Peter, under the Fisherman's ring, on the thirtieth day of the month of March, in the seventh year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 227*]

Acta of Pope Pius XI, LETTERS I to Most Reverend Father Donatus, Titular of St. Sylvester in Capite, of the Holy Roman Church, Cardinal Sbarretti, whom he sends as a legate to the Plenary Council of Apulia.

PIUS PP. XI

My beloved son, greetings and the apostolic blessing.

Since the new Code of Canon Law has been promulgated at so opportune a time, diocesan Synods and even Plenary Councils have begun to be held with greater frequency and fruit throughout the Catholic world; for when all the prelates from a single ecclesiastical province or region convene to deliberate after receiving counsel, they are able to remove many things that have become obsolete, to introduce many new things, or to adapt them suitably to the present times, and thus to better provide for the needs of the dioceses, both common and individual. Therefore, We are pleased to learn that the Plenary Council of Apulia, to be held in Melphi, will soon take place; and We know that the bishops and clergy of that region have been diligently preparing, so that everything may proceed properly and that the

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desired results may be achieved.

Indeed, as you know, it is the established practice and law that a Pontifical Legate should preside over such councils; for it is entirely fitting that, when matters of greater importance are being discussed, the Vicar of Christ should be present to give his blessing and to encourage the completion of the work. Therefore, We, My beloved son, by these letters, choose you to represent Us, and in Our name and with Our authority, to preside over the Council in Apulia, to moderate the proceedings, and to perform the sacred ceremonies; and We have no doubt that, because of your devotion to the Church of God, your prudence, and your experience, and because of the dignity of the Roman Purple, you will fully meet the expectations of all.

Among the matters that will be discussed under your leadership, concerning the sacred liturgy, the preservation of the faith, and the fostering of youth in the face of so many dangers to the Christian faith, it will be especially your duty not only to ensure that certain abuses that pertain to sacred processions and sodalities are completely eliminated, but also, when the opportunity arises, to urge all to give the greatest possible attention to the training of young clergy and to their proper formation; for it is of the utmost importance for the salvation of souls that men should not be lacking from the sacred order, especially in this age, who, distinguished by virtue and learning, may devote themselves to all.

[*Latin ed. p. 228*]

228 Acta Apostolicae Sedis - The official commentary affirms that it leads the people to the Redeemer, Jesus Christ, who is the only way, the truth, and the life. Certainly, the zeal for pursuing all that is best, the association of forces, and the fraternal concord, by which the people of Apulia are distinguished, inspire hope that Catholic life there will increase with a certain new vigor, and that the condition of those dioceses will prosper. Meanwhile, beloved son Noster, we grant you, that in both sacred rites which will be solemnly performed before and after the Council, you may impart the blessing in our name, indeed granting full remission of sins to those present, according to the usual conditions of the Church. And may this blessing, a foretaste of heavenly gifts and a witness to our paternal benevolence, be given to you, beloved son Noster, with a generous spirit, to all the Bishops and to all those who participate in the Council. Given in Rome, at Saint Peter's, on the fifth day of the month of April, in the year one thousand eight hundred and thirty-eight, in the seventh year of our pontificate. PIUS PP. XI To the Reverend Father Aloysius ZAMBARELLI, General Prefect of the Order of Clerics Regular of Somascha, at the close of the fourth century from the founding of the Order. PIUS PP. XI Beloved son, greetings and our apostolic blessing. — The most holy Mother Church, flourishing with such a varied crown of religious Orders, under the influence of the Divine Spirit, is accustomed to rejoice greatly in the

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blessed events celebrated by them: for it is through such celebrations that, as the memory of past deeds and of the most illustrious men is recalled, not only the members but also other faithful are encouraged to imitate the examples of their predecessors. Therefore, we gladly declare that the fourth century is about to be completed since this Order of Somascha, which we ourselves have always diligently cherished, was established at a necessary time. Indeed, all know the beginning and the growth of the Institute. Certainly, Jerome, born in Venice from the Emilian region, while still young, endowed with intelligence and virtue, devoted himself to military service, fighting fiercely against the enemies of the Republic, and, while defending the fortress of Castrinovo near Quarto, he was captured and thrown into prison: but he was miraculously freed by the Blessed Virgin, through divine charity.

[*Latin ed. p. 229*]

The Acts of Pope Pius XI, page 229, recount that suddenly, two hundred and twenty-nine miles [were affected]. Indeed, after the war had ended, there were many children who were orphaned and lived in extreme poverty; the servant of God took care to receive them into charitable houses and to educate them in a Christian manner. Therefore, he founded not a few orphanages: in Milan and Pavia, in Brescia and Bergamo, in Novara and Somasca, from which the Order derives its name. With a singular zeal for the apostolate, he accomplished many other excellent things for the benefit of the Christian cause; especially in assisting poor girls, serving the sick in hospitals, and teaching catechism to the poor in the countryside, using that very method of questioning and answering, which, because of its clarity, was later adopted by St. Charles of Milan and by the entire Church. Finally, the venerable Father, your founder, was struck down by the plague; while ministering to those suffering from the same illness, he died most holily in Somasca, and he is truly worthy of being recently declared by Us "the universal Patron of Orphans and abandoned youth." Thus, having begun with charity, your Order has wonderfully spread throughout Italy, and, by expanding the works of charity, it has begun to provide even more extensive service, not only to orphans, but also to young people who are diligently educated. Therefore, it has come to pass that the members of the Somascan Order administer many institutions, even those dedicated to higher studies: seminaries, academies, and colleges, where young men of any order are imbued with Christian morals and with excellent instruction. And it is fitting to recall here the most illustrious men who flourished among you in the sacred disciplines, in secular studies, and in the highest honors: so that it may truly be said that your Order has greatly benefited both the Catholic and civil realms. Therefore, you have every reason to rejoice in this fortunate event. Although, at one time, the Somascan Family also suffered some

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losses due to that great upheaval of all things, nevertheless, at the present time, it receives so much encouragement that it has much greater hope of growth; and you will certainly achieve this all the more if you strive diligently to follow the footsteps of the venerable Father, not only in the field of charity, but also in fostering devotion to the Virgin Mary, which you received from him as a kind of inheritance. Meanwhile, we gladly join in your joy; and we are confident that these secular celebrations will bring abundant benefits to the Christian people, as a sign of divine favor and of Our paternal benevolence. We impart, with a heartfelt blessing, to you, dear sons, and to all your members and students.

Given in Rome, at St. Peter's, on this tenth day of April, in the seventh year of Our Pontificate.

PIUS PP. XI

ACTA, vol. XX, n. 7. - 2-7-1928. 16

[*Latin ed. p. 230*]

230 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE HOLY CONGREGATIONS

SUPREME SACRED CONGREGATION OF THE HOLY OFFICE

DOUBT REGARDING THE WORKS OF GABRIEL D'ANNUNZIO

Presented to the Supreme Sacred Congregation of the Holy Office: "Whether, besides all amorous fables, all dramatic works and the book "Prose scelte" of GABRIEL D'ANNUNZIO, which were condemned by the Decree of 8 March 1911, the remaining works of the same kind (tragedies, comedies, mysteries, novels, short stories, poems) which are offensive to the faith and morals, written or published after the aforementioned Decree, should also be prohibited in the same manner."

On Thursday, June 27, 1928,

The Most Eminent and Reverend Lords, Cardinals entrusted with safeguarding the faith and morals, having heard the vote of the Most Reverend Consultors, decreed that:

"Affirmatively," and ordered that this response be inserted into the Index of Prohibited Books.

And on the following Friday, June 28 of the same month and year,

His Holiness, Our Lord, Pope Pius Divine Providence XI, having been informed during his customary audience with the Assessors of the Holy

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Office of the resolution of the Most Reverend Fathers, approved it, confirmed it, and ordered it to be made public.

Given at Rome, from the offices of the Holy Office, on June 30, 1928.

Aloisius Castellano,

Notary of the Supreme Sacred Congregation of the Holy Office.

[*Latin ed. p. 231*]

8. SACRED CONGREGATION CONSISTORIAL. The SACRED CONGREGATION CONSISTORIAL, by divine Providence, through successive decrees, has provided for the following churches, namely: on the 25th of May, 1928, to the Church of Pergamensi, the Reverend Father Joachim Bonardi, canon of the metropolitan archdiocese of Florence, and general vicar of the same archdiocese, whom it appointed as Auxiliary to the Most Reverend Alphonse Maria Cardinal Mistrangelo, Archbishop of Florence. On the 2nd of June, to the cathedral church of Cotronensi, the Reverend Father Anthony Calati, Archbishop of Santa Severina, by reason of union in person. On the 8th of June, to the church of Urbanum, the Reverend Father Joseph Marazzi, archdeacon of the cathedral of Albano Laziale, and general vicar there, whom it appointed as Auxiliary to the Most Reverend John Cardinal Granito Pignatelli di Belmonte, Archbishop of Albano Laziale. To the church of Bargalensi, the Reverend Father John Tomazic, Archbishop of Urbanum, dean of the cathedral chapter of Davanti, whom it appointed as Auxiliary to the Most Reverend Andrea Karlin, Bishop of Davanti. On the 13th of June, to the church of Sindensi, the Reverend Father Anthony Teixeira, general vicar of Saint Thomas of Meliapor, whom it appointed as Coadjutor with the right of succession to the Most Reverend Theotonius Ribeiro Vieiro de Castro, Bishop of Saint Thomas of Meliapor. On the 15th of June, it appointed the Reverend Father Anthony Torrini, formerly Bishop of Alatrium, as Archbishop of the Lucana archdiocese. To the cathedral church of Aesina, the Reverend Father Godfrey, formerly Bishop of Civita Castellana, Orte, and Gallese. To the cathedral church of Harlemensi, the Reverend Father John Dominic Joseph Aengenent, canon and theologian of the cathedral chapter of the same. To the church of Antandrensi, the Reverend Father George Weig, of the Society of the Divine Word, whom it appointed as Apostolic Vicar of Tsingtao. To the church of Narensi, the Reverend Father Raphael Angel Palazzi, O.F.M., whom it appointed as Coadjutor with the right of succession to the Most Reverend John Mondami, Apostolic Vicar of Changsha. To the church of Muliensi, the Reverend Father Odilon Fages, of the Institute of the Oblates of Saint Francis de Sales, whom it appointed as Coadjutor.

[*Latin ed. p. 232*]

Acts of the Apostolic See – Official Commentary, concerning the future succession of the Most Reverend Father John M. Simon, Apostolic Vicar

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of Orange River. June 20th. – To the titular episcopal Church of Lamea, the Most Reverend Father Anthony Augustus de Castro Mifeilles, formerly Bishop of Angra, who is appointed Coadjutor with right of succession to the Most Reverend Father Anthony Barbosa Leao, Bishop of Portugal. – To the cathedral Church of Braganza, the Reverend Father Anthony Benedict Martins Junior, secretary of the archiepiscopal curia of Braga. – To the cathedral Church of Angra, the Most Reverend Father William Augustus da Cunha Guimarães, parish priest of the place of Vizela in the archdiocese of Braga. June 22nd. – To the metropolitan Church of Armagh, the Most Reverend Father Joseph Mae Rory, formerly Bishop of Dúned and Connor. – To the titular archiepiscopal Church of Petra, the Most Reverend Father Aemilius Ferrais, formerly Bishop of Lystra and Coadjutor with right of succession to the Most Reverend Father Joseph Card. Francica Nava, Archbishop of Catania. – To the cathedral episcopal Church of Assisi, the Most Reverend Father Placidus Nicolini, O.S.B., formerly Ordinary Abbot of the Holy Trinity of Cava de' Tirreni. II. APPOINTMENT. According to canon 1592 § 2, the Most Reverend Father Dionysius, Cardinal Dougherty, Archbishop of Philadelphia, has designated the Ordinary of Baltimore for the aforementioned appellations. This designation was approved by Our Most Holy Father by a Consistorial Decree on May 28, 1928. III. DECREE OF THE CONGREGATION FOR THE EASTERN CHURCHES. RESTORATION OF THE ARCHIEPISCOPAL SEAT AND TITLE OF THE ARMENIAN CHURCH OF CONSTANTINOPLE. Pope Pius IX extinguished and abolished the primatial and archiepiscopal title of the Armenian Church of Constantinople. Subsequently, the Armenian ecclesiastical province of Constantinople was placed under the Patriarchate of Zülz.

[*Latin ed. p. 233*]

The Holy Congregation for the Eastern Church, perpetually established, decreed that the new Patriarch and his successors should enjoy the title of Patriarchs of Cilicia of the Armenians, so that they would reside in the city of Constantinople, and govern the Armenian Church of Constantinople with ordinary jurisdiction. It was also desired that the aforementioned Patriarchate be restricted to the same limits as the Patriarchate of Cilicia and the Primacy of Constantinople at that time. However, since the present conditions of affairs are entirely different from those of that time, the Most Holy Pope Pius, of divine Providence, XI, after having heard the wishes and deliberations of the Patriarch of Cilicia of the Armenians, Paul Peter XIII Terzian, and of the Armenian Bishops gathered in the City, and with the unanimous consent of the Most Reverend Fathers of the Sacred Congregation for the Eastern Church, approving these wishes, decrees and commands that, considering the present circumstances, the seat or residence of the Patriarch of Cilicia of the Armenians, and of his successors, be restored

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in Lebanon, or in the city of Beirut near Bzommar, where the first Armenian Patriarchs resided; and that the Armenian Church of Constantinople be again adorned with the title of Archiepiscopal, without an ecclesiastical province, and that a Prelate be appointed to that Church who will govern and rule it according to ordinary law; nevertheless, the aforementioned union of seats, the title of Patriarch of Cilicia of the Armenians, and the jurisdiction of the Patriarch over the entire patriarchate, remain established as decreed by Pope Pius IX. In contradiction to anything to the contrary notwithstanding. Rome, from the offices of the Sacred Congregation for the Eastern Church, on the 23rd of June, 1928. A. CARD. SINCERO, Secretary. L. @ S. H. I. Cicognani, ad interim, Prefect.

APPROVAL

The Most Holy Pope Pius, of divine Providence, XI, with a decree of the Sacred Congregation for the Eastern Church, dated April 30, 1928, praised the Congregation of indigenous Sisters, commonly known as the "Tertiary Dominican Regular Sisters of Saint Catherine of Siena," whose principal house is located in Mosul, in Mesopotamia; and approved their Constitutions, for a trial period of seven years.

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

August 19th.

OF JOHN THE CONFESSOR

Double.

All things pertaining to a Common Confessor, and not a Pontiff, except for the following:

Prayer: O God, who wonderfully inflamed the blessed John, your Confessor, with the desire to promote the worship of the Sacred Hearts of Jesus and Mary, and who willed to gather new families in your Church through him: grant, we beseech you, that through his pious merits, we may not only venerate him, but also be instructed by his examples in virtues. Through the same Lord.

FIRST VESPERS

Reading IV

John, in the year one thousand six hundred and one, was born in the village of Ri, in the diocese of SÃ©ez, from pious and honorable parents. Still a boy, nourished by the bread of Angelorum, he eagerly vowed per-

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petual chastity. Admitted to the College of the Fathers of the Society of Jesus in Caen, he showed singular piety; and, dedicating himself to the Virgin Mary, under the protection of Tulle, he made a special pact with her, signing it with his own blood while still an adolescent. Having completed a course of studies in letters and philosophy with much merit, and rejecting the marriages offered to him, he gave his name to the Congregation of the Oratory in Berulli, and was ordained to the priesthood in Paris. He showed remarkable charity towards his neighbor: for in many places, he diligently attended to the bodies afflicted with the Asiatic disease, and to the care of souls. Having become Rector of the Oratory in Caen, when he had long contemplated establishing a suitable ministry for young men in the Church, he departed, albeit with difficulty, with a strong spirit, after having implored divine help from the members, with whom he had lived for twenty years.

Reading V

Therefore, associating with himself five priests, in the year one thousand six hundred and forty-three, on the feast of the Annunciation of the Blessed Virgin Mary, he founded a Congregation of Priests, to which he gave the most holy names of Jesus and Mary, and he opened the first Seminary in Caen, which is in Normandy.

[*Latin ed. p. 235*]

The Holy Congregation of Rites, in numbers 235 and following, and also in the smaller province of Britain, followed suit, all under the same author. To restore sinful women to the Christian life, he founded the Order of Our Lady of Charity; and a branch of this noble institution is the Congregation of Angers, founded by the Blessed Pastor. Furthermore, he established the Society of the Admirable Heart of Mary, and other works of charity. He published many excellent writings, and the Apostolic Missionary evangelized countless villages, towns, and cities, even the royal court, until the very end of his life.

VI. His singular zeal shone forth in promoting the salutary devotion to the Most Sacred Hearts of Jesus and Mary, and he, above all others, devised the liturgical cult dedicated to them, inspired, it seems, by a divine impulse; therefore, he was considered the father, doctor, and apostle of that same cult. Resolutely resisting the doctrines of the Jansenists, he maintained unwavering obedience to the See of Peter, and he constantly prayed to God for his enemies, as if they were his brothers. Weary from his labors, rather than from the passage of years, desiring to be dissolved and to be with Christ, on the nineteenth day of August, in the year one thousand six hundred and eighty, repeatedly mentioning the names of Jesus and Mary, he peacefully expired. He was renowned for many miracles, and Pope Pius X added him to the ranks of the Blessed. And Pope Pius XI, in the holy year, on the Sunday of Pentecost, brought him among the Saints, extending his Office

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and Mass to the entire Church.

III. NIGHT PRAYER. Readings concerning the Common Office are first. The reading for the feast being commemorated should be read according to the rubrics:

IX. John was born in the year one thousand six hundred and one, in the village commonly called R i, in the diocese of SÃ©ez. Even as a boy, already nourished by the bread of the angels, he vowed perpetual chastity. In school, where he diligently pursued his studies, he displayed remarkable piety. He loved the Blessed Virgin above all else, and he burned with extraordinary charity towards his neighbor. He gave the name of the Congregation of the Oratory of Berulle, and he was ordained to the priesthood in Paris. Having become the Rector of the Oratory in Cadom, he left that position, albeit reluctantly, in order to train young men for the service of the Church. Therefore, with five companions, he founded a Congregation of Priests, to which he gave the names of the Most Holy Jesus and Mary, and he opened the first seminary in Cadom, which was later followed by many others. To restore sinful women to the Christian life, he founded the Institute of Our Lady of Charity, a branch of which is...

[*Latin ed. p. 236*]

236 Acta Apostolicae Sedis - The Commentary is an official branch of the tree of the Congregation of Angers, founded by the Blessed Pastor. He added a society dedicated to the admirable Heart of the Mother of God, and other works of charity. Burning with a singular love for the Most Holy Hearts of Jesus and Mary, he first conceived, not without some divine inspiration, of rendering liturgical worship to them. The Apostolic Missionary evangelized many towns and cities. Broken by so much labor, and near death, he peacefully expired on the nineteenth of August, in the year one thousand six hundred and eighty. Pope Pius X, renowned for miracles, introduced him among the Blessed; and Pope Pius XI, in the holy year, on the feast of Pentecost, introduced him among the Saints, and extended his Office and Mass to the entire Church. The Mass of the Saints, from the Common, besides the prayer: "O God, who didst bless John, as above." IN THE ROMAN MARTYROLOGY: On the 19th of August (first place), John Eudes, Confessor, Apostolic Missionary, founder of the Congregation of Priests of Jesus and Mary, as well as the Order of the Ladies of Our Lady of Charity, and promoter of liturgical worship of the Most Sacred Hearts, whom Pope Pius XI added to the calendar of the saints. THROUGHOUT THE CITY AND THE WORLD: Since the Most Holy Pope Pius XI had decreed that the feast of Saint John Eudes, Confessor, Founder of the Congregation of Priests of Jesus and Mary, as well as the Order of Our Lady of Charity, should be extended to the entire Church, the Congregation of Sacred Rites prepared a fitting Office and Mass, and an inscription to be included in the Martyrology, which it revised and approved, and submitted

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to the highest Apostolic sanction. Furthermore, His Holiness, at the request of the undersigned Cardinal Secretary, deigned to approve the Office with the Mass and the inscription, as read above, and decreed that it should be used by the entire Church on the feast of Saint John Eudes. Notwithstanding any objections. May 9, 1928. A. CARD. VICO, Prefect of the Portuense and Sabine Congregations, and of the Congregation of Religious. L.©S. Angelus Mariani, Secretary.

[*Latin ed. p. 237*]

The Holy Congregation of Rites, in response to the following question submitted for a suitable solution, has decreed: "Is the prayer of the Holy Sacrament to be added to the Mass of Holy Saturday, if, immediately after the Mass, the Blessed Eucharist is to be exposed on the same altar for the Forty Hours devotion or for a public cause?" And the aforementioned Holy Congregation, having heard the opinion of a special Commission and considered all matters, has decided to respond as follows: "Affirmatively, according to the decrees of the Sacred Congregation of Rites of April 27, 1927, and February 11, 1928." And thus it has responded and declared, on June 8, 1928.

[Signature] His Eminence, Cardinal Vico, Archbishop of Porto and Santa Rufina, Prefect of the Most Holy Council.

[Signature] Rev. Angelo Mariani, Secretary.

[*Latin ed. p. 238*]

From the Acts of the Apostolic See – Official Commentary.

ACTS OF THE SACRED ROMAN ROTA.

Summons by edict concerning the nullity of marriage (DE FORAS-CAMPBELL).

Since the actual place of residence of Charles Campbell is unknown in this cause, we summon him to appear, either in person or through a duly appointed procurator, before the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, 94), on August 8, 1928, at 12 o'clock, to resolve the disputed matter, or to affix his signature to the following, and to set the date for the hearing of the cause before the Rota: Whether the decision of the Rota of August 11, 1928, should be confirmed or annulled in this case.

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Charles Campbell, must take care to inform him of this edictal summons.

*L. R. S. Massimi Decanus, Ponens.

From the Chancery of the Tribunal of the Sacred Roman Rota, May 29,

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1928.

Johannes Ladelci, Notary.

[French Translation, included for context, but not to be translated.]

Étant inconnu le lieu de la demeure actuelle de M. Charles Campbell, défendeur en cette cause, Nous le citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Bote Romaine (Roma, Yia della Dataria, n. 94), 8 Août 1928, à 12 heures, pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de la cause devant la Rote.

Doit on confirmer ou casser la sentence de la Rote du 11 Août 1928 dans cette cause?

Les Ordinaires des lieux, les curés, les prêtres, le fidèles ayant connaissance du heu de la résidence du dit M. Charles Campbell devront, dans la mesure du possible, l'avertir de la présente citation.

[*Latin ed. p. 239*]

239 Diary of the Roman Curia.

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE.

NOTICE OF COMPETITIONS.

Two competitions are announced, held by the Supreme Holy Congregation of the Holy Office: one for a position of Substitute-Notary, and the other for a position of Scribe. Priests who wish to participate, provided they have completed the age of thirty years and have not exceeded the age of forty-five, must present themselves to the Chancery of the aforementioned Holy Congregation, within three months from the date of this notice, with an application accompanied by the appropriate particulars and a "nulla osta" from their Ordinary. For information, it is noted that:

1. The competition for the office of Substitute-Notary will consist of a written examination on topics of Theology and Canon Law, with particular regard to the subjects that are the specific competence of the Holy Congregation.

2. For this office, academic degrees and knowledge of foreign languages will be particularly considered.

3. The competition for the position of Scribe will consist of an examination on topics of ecclesiastical culture.

4. For this office, knowledge of typing will be highly valued.

The two competitions will take place in the first decade of the coming November, on days that will be announced to those interested.

From the Palace of the Holy Office, July 1, 1928.

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Nicola Canali, Assessor.

SACRED CONGREGATION OF RITES.

Tuesday, June 5, 1928, in the Apostolic Palace of the Vatican, with the participation of the Most Eminent and Reverend Lords Cardinals, and with the votes of the Most Reverend Prelates and theological consultants, who comprise the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss the doubt concerning the heroism of the virtues exercised by the Venerable Servant of God, Catherine Labouré, of the Society of the Daughters of Charity.

Tuesday, June 19, 1928, before the Most Eminent and Reverend Cardinal Gennaro Granito Pignatelli di Belmonte, Promoter of the cause of beatification and canonization of the Venerable Servant of God, Father Francesco da Camporosso, Lay Professed.

[*Latin ed. p. 240*]

The Acts of the Apostolic See – Official Commentary of the Order of the Minor Capuchin Friars – held the Congregations of the Sacred Rites preparatory to the examination, to discuss the doubt concerning two miracles which are asserted to have been wrought by God through the intercession of the aforementioned Venerable [Paola Frassinetti], and which are proposed for her Beatification. On Tuesday, June 26, 1928, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Reverend and Most Illustrious Lords Cardinals, the Most Reverend Prelates, and the theological consultants, who comprise the same, discussed and gave their vote concerning the doubt regarding the heroic degree of virtues in the cause of beatification and canonization of the Venerable Servant of God, Paola Frassinetti, Foundress of the Institute of the Sisters of Saint Dorothea.

SECRETARY OF STATE: By Apostolic Briefs, the Holy Father, Pope Pius XI, may he reign happily, deigned to appoint:

March 31. The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Sisters of Saint Francis of Assisi (Milwaukee).

June 1. The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Congregation of the Sisters of the Most Holy Name of Jesus (San Francisco of California).

June 6. The Most Reverend Cardinal Basilio Pompilj, Protector of the Missionaries of La Salette (Susa).

June 8. The Most Reverend Cardinal Alessio Enrico Lépicier, Protector of the Sisters of Saint Thomas of Villanova (Neuilly-sur-Seine).

June 9. The Most Reverend Cardinal Alessio Enrico Lépicier, Protector

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of the Sisters of the Presentation of Mary (Viviers).

June 12. The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Religious of Our Lady of Mercy (Barcelona).

June 16. The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Sisters of N.S. de la Delivrande (Grenoble).

Apostolic Protonotaries, as participants:

March 12, 1928. Monsignor Tito Vojnarowski, of the archdiocese of Leopoli.

January 17. Monsignor Giuseppe Orazio Campillo, of the archdiocese of Santiago del Chile.

March 26. Monsignor Alessandro Evreinoff (Paris).

April 2. Monsignor Ladislao Mysor, of the diocese of Tarnovia.

May 10. Monsignor Pietro Cauley, of the diocese of Erie.

Domestic Prelates of the Holy See:

February 17, 1928. Monsignor Giuseppe Perardi, of the archdiocese of Turin.

March 15. Monsignor Gerardo J. Kealy, of the archdiocese of Chicago.

[*Latin ed. p. 241*]

Diarium Romanae Curiae, March 15, 22, 28, 30; April 17; May 1, 9, 15, 28, 29; June 18, 19, 22, 1928.

Most Reverend Monsignor Dionigi F. Dunne, of the same archdiocese.

Most Reverend Monsignor Dionigi P. O'Brien, of the same archdiocese.

Most Reverend Monsignor David L. McDonald, of the same archdiocese.

Most Reverend Monsignor Francesco Bogacs, of the diocese of Sabaria.

Most Reverend Monsignor Andrea Lukasiewicz, of the Armenian archdiocese of Leopoli.

Most Reverend Monsignor Carlo Conti, of the diocese of Cremona.

Most Reverend Monsignor Biagio Budelacci, of the diocese of Faenza.

Most Reverend Monsignor Vincenzo Sortino, of the archdiocese of Siracusa.

Most Reverend Monsignor Giuseppe Caracciolo, of the same archdiocese.

Most Reverend Monsignor Cosimo Lanza, of the same archdiocese.

Most Reverend Monsignor Edoardo J. Hackett, of the diocese of Mobile.

Most Reverend Monsignor Tommaso Eaton, of the same diocese.

Most Reverend Monsignor David Hickey, of the diocese of Erie.

Most Reverend Monsignor Giovanni Link, of the same diocese.

Most Reverend Monsignor Giacomo Mac Adam, of the same diocese.

Most Reverend Monsignor Andrea Ignasiak, of the same diocese.

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Most Reverend Monsignor Francesco Calamita, of the diocese of Bitonto.

Most Reverend Monsignor Pasquale Ferrante, of the same diocese.

Most Reverend Monsignor Giuseppe Cesarmi (Boma).

Most Reverend Monsignor Enrico Bivoire, of the archdiocese of Lione.

Most Reverend Monsignor Filippo Klein, of the diocese of Spira.

Most Reverend Monsignor Giacomo Hildenbrand, of the same diocese.

Most Reverend Monsignor Agostino Dannecker, of the diocese of Rottenburg.

Most Reverend Monsignor Giacomo Dey, of the diocese of Birmingham.

Most Reverend Monsignor Eugenio Bacchion, of the diocese of Treviso.

HONORS:

By Apostolic Briefs, the Most Holy Father, Pope Pius XI, of blessed memory, deigned to bestow:

The Order of the Golden Spur: April 25, 1928, upon His Excellency, General Oscar Cannona, President of the Republic of Portugal.

The Grand Cross of the Order of Pius: April 25; May 25, 1928, upon His Excellency, Dr. Bettencourt Rodrigues, Minister of Foreign Affairs of Portugal.

Upon His Excellency, Dr. Gonçalves Teixeira, Secretary General of the Ministry of Foreign Affairs of Portugal.

Upon His Excellency, Augusto de Castro, Extraordinary Envoy and Minister Plenipotentiary of Portugal to the Holy See.

Upon His Excellency, Demetrio Pennesco, Minister of Romania to the Holy See.

The Commanderate of the Order of Pius: May 5, upon the Right Honorable Count Ferdinando Leonzio de Montenon, of the diocese of Lavai.

[*Latin ed. p. 242*]

Acta Apostolicae Sedis - Official Commentary. The Knighthood of the Order of Saint Gregory: May 5, 1927. To Mr. Gastone de la Bardonnie (France). The Grand Cross of the Order of Saint Gregory the Great, civil class: April 25, 26, May 1928. To Dr. Luiz Teixeira de Sampaio (Portugal). To Mr. Count Alvaro de Sizzo Noris y Fontanals, of the diocese of Madrid. The Grand Cross of the Order of Saint Gregory the Great, military class: April 25, 1928. To His Excellency, General Ivens Ferraz, Minister of Colonies of Portugal. The Plaque of the Order of Saint Gregory the Great, civil class: May 2, 1928. To Mr. Doctor, Commissioner Stanislao Masciarelli (Boma). The Commendatorship of the Order of Saint Gregory the Great, civil class: September 19, 1927. To Mr. Lawyer Francesco Correrà di Domenico, of the diocese of Campobasso. April 28, 1928. To Mr. Doctor Adolfo Casassa, of the archdiocese of Turin. April 30, 1928. To Mr. Doctor Umberto Stampa (Boma). May 12, 1928. To Mr. Knight Bomolo Donsante (Boma). May

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14, 1928. To Mr. Engineer Bosario Zappala (Boma). May 15, 1928. To Mr. Ottavio Pasteau, of the archdiocese of Lyons. May 16, 1928. To Mr. Knight Carlo Lyonnet, of the same archdiocese. May 19, 1928. To Mr. Doctor Stefano Campodonico, of the archdiocese of Lima. May 23, 1928. To Mr. Notary Severino Urbani (Boma). June 4, 1928. To Mr. Knight Francesco Giuseppe Giacomo Gibbons, of the archdiocese of Birmingham. June 14, 1928. To Mr. Knight Ferdinando de Bailliencourt, of the archdiocese of Cambrai. June 18, 1928. To Mr. Knights Pietro Carello of the archdiocese of Turin. October 27, 1927. To Mr. Giacomo Eyzaguirre, of the diocese of Linares. November 5, 1927. To Mr. Isidoro Francesco Florizoone, of the diocese of Bruges. January 9, 1928. To Mr. Ernesto Buban, of the archdiocese of Bennes. To Mr. Marcello Benedetto Perrier, of the same archdiocese. To Mr. Emilio Leduc, of the same archdiocese. May 13, 1928. To Mr. Lawyer Benato Debuisson, of the archdiocese of Cambrai. March 1, 1928. To Mr. Riccardo G. Berry, of the diocese of Columbus. April 15, 1928. To Mr. Giovanni Troisi, of the Apostolic Vicariate of Egypt. To Mr. Gulielmo Wehsle, of the diocese of Columbus (U.S.A.). To Mr. Bernardo Smith, of the same diocese. To Mr. Agostino Wehsle, of the same diocese.

[*Latin ed. p. 243*]

Diarium Romanum: April 25; May 1, 2, 3; May 5; May 11; May 14; May 15; May 21; May 23; May 29; June 16; June 19; June 20; June 21; Curiae, 1928.

To the Reverend Doctor Hynek Dostal, of the Archdiocese of Saint Louis, Minnesota.

To the Reverend Ludovico Micara, of the Diocese of Viterbo.

To the Reverend Francesco Bucher, of the Diocese of Rottenburg.

To the Reverend Gabriele Amenabar y Cabello, of the Archdiocese of Havana.

To the Reverend Tommaso Anselmi, of the Diocese of Viterbo.

To the Reverend Giovanni Maria Conrad, of the Diocese of Saint-Claude.

To the Reverend Armando Cavigione, of the Archdiocese of Turin.

To the Reverend Alfredo Courcoux, of the Archdiocese of Lyon.

To the Reverend Giovanni Hallé, of the same Archdiocese.

To the Reverend Donaldo Cameron McDonald, of the Diocese of Antigonish.

To the Reverend Domenico Agliardi, of the Diocese of Monaco (Principality).

To the Reverend Giorgio Motte, of the Diocese of Lille.

To the Reverend Gerolamo Decroos, of the Diocese of Arras.

To the Reverend Carlo Boson, son of Giuseppe, of the Diocese of Aosta.

To the Reverend Giorgio Emanuele Fromage, of the Archdiocese of Rouen.

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To the Reverend Paolo de Villeneuve, of the Diocese of Monaco (Principality).

To the Reverend Achille Pio Palmerini (Rome).

To the Reverend Virgilio Bedoni (Boma).

To the Reverend Adolfo Domec, of the Archdiocese of Bordeaux.

To the Reverend Ludovico Yzermans, of the Diocese of Harlem.

To the Reverend Francesco Nivard, of the same Diocese.

To the Reverend Enrico G. E. Moller, of the Diocese of Bois-le-Duc.

To the Reverend Giovanni Hollemons, of the same Diocese.

The Grand Cross of the Order of Saint Sylvester, Pope: April 25, 1928.

To the Reverend Luigi D'Arenas De Lima (Portugal).

The Commanderate of the Order of Saint Sylvester, Pope: April 28; May 11; May 24, 1928.

To the Reverend Attilio Turchetta, of the Diocese of Pontecorvo.

To the Reverend Luigi Zerboglio (Rome).

To the Reverend Duarte Giulio da Silveira, of the Patriarchate of Lisbon.

To the Reverend Alessio Pantaleoni (Rome).

The Knighthood of the Order of Saint Sylvester, Pope: February 18, 1928.

To the Reverend Enrico Luigi, of the Archdiocese of Turin.

To the Reverend Vincenzo Lo Magro, of the Archdiocese of Syracuse.

March 20: To the Reverend Luigi Perticucci de' Giudici, of the Archdiocese of Florence.

April 12: To the Reverend Emilio Serra, of the Diocese of Ivrea.

May 28: To the Reverend Attilio Alessandro Marchese, of the Diocese of Ales sandria.

May 11: To the Reverend Antonio Marocco, of the Archdiocese of Turin.

May 24: To the Reverend Francesco S. R. Biondo, of the Diocese of Nice.

May 25.

[*Latin ed. p. 244*]

Acts of the Apostolic See - Official Commentary

MAGGIORDOMATO OF HIS HOLINESS

By the grace of God, Pope Pius XI, may he reign happily, has deigned to appoint:

Secret Chamberlains of His Holiness:

March 9

May 23

May 25

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May 26

June 6

June 13

June 15

June 18

1928.

Most Reverend Monsignor Giuseppe A. Caffuzzi, of the archdiocese of New York.

Most Reverend Monsignor Emilio Kriegs Au, of the archdiocese of Strigonia.

Most Reverend Monsignor Bodolfo Sziklai, of the same archdiocese.

Most Reverend Monsignor Giovanni Battista Merisio, of the diocese of Bergamo.

Most Reverend Monsignor Giovanni Biava, of the same diocese.

Most Reverend Monsignor Stefano Ugniewski, of the archdiocese of Warsaw.

Most Reverend Monsignor Giovanni P. Durham, of the diocese of Fort Wayne.

Most Reverend Monsignor Carlo Thiele, of the same diocese.

Most Reverend Monsignor Zoltano Hanusz, of the diocese of Vacz.

Most Reverend Monsignor Anthony Kovács, of the same diocese.

Most Reverend Monsignor Giuseppe Grönheim, of the diocese of Münster.

Most Reverend Monsignor Andrea Lovrec, of the diocese of Lavant.

Most Reverend Monsignor Massimiliano Pittrmann, of the diocese of Budweis.

Chamberlains of Honor in purple vestments of His Holiness:

May 23, 1928.

Most Reverend Monsignor Giuseppe B oeddicker, of the diocese of Paderborn.

May 28

Most Reverend Monsignor Francesco di Paola Zweytick, of the diocese of Seco via.

May 30

Most Reverend Monsignor Luigi Pinto Bastos, of the diocese of Caetité.

June 15

Most Reverend Monsignor Giovanni Giorgio Marquart, of the diocese of Bottem burgo.

June 16

Most Reverend Monsignor Carlo Ummenhofer, of the same diocese.

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June 17

Most Reverend Monsignor Carlo Fleck, of the same diocese.

June 18

Most Reverend Monsignor Vito Hassl, of the same diocese.

June 19

Most Reverend Monsignor Massimiliano Kheer, of the same diocese.

June 19

Most Reverend Monsignor Francesco Pitrocha, of the diocese of Neutra.

June 20

Most Reverend Monsignor Bodolfo Formanek, of the same diocese.

Chamberlains of Honor with Sword and Mantle, Supernumerary, of His Holiness:

May 28

May 30

May 31

June 12

June 19

1928.

Mr. Giovanni Jaksche, of the diocese of Seco via.

Mr. Michele Boniecki, of the diocese of Sandomierz.

Mr. Floriano Klöckner, of the diocese of Paderborn.

Mr. Francesco Lucifero, of the diocese of Cotrone.

Mr. Anthony Kornecki, of the archdiocese of Warsaw.

NECROLOGY

June 1

June 30

1928.

Most Reverend Monsignor Giovanni Agostino Germain, Bishop of Toulouse.

Most Reverend Cardinal GIOVANNI TACCI, of the titular church of Saint Mary in Trastevere.

[*Latin ed. p. 245*]

ACTA APOSOLICAE SEDIS COMMENTARIUM OFFICIALE

ACTA PII PP. XI

TO THE MOST VENERABLE BROTHERS, ORDINARY BISHOPS OF THE PLACE, AND TO THE DEAR SONS, PRIESTS, AND THE FAITH-

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FUL OF CHINA, AND THROUGH THEM, TO THE NOBLE PEOPLE OF THOSE REGIONS.

The Holy Father, who has followed and continues to follow with great interest the course of events in China, and who was the first to treat China not only on the basis of perfect equality, but with an attitude of true and special sympathy, consecrating with His own hand, in Rome, in Saint Peter's, the first Chinese Bishops, rejoices greatly and thanks the Most High for the end of the civil war, and prays that a lasting and fruitful peace, both internal and external, be established there, based on the principles of charity and justice.

For the attainment of this peace, His Holiness hopes that the legitimate aspirations and rights of a people, which is the most numerous on earth, a people of ancient culture, which knew periods of greatness and splendor, and to which, if...

*Addressed to the Most Reverend Cardinal Constantine, Archbishop of Theodosiopolis, Apostolic Delegate in China, transmitted by telegraph to be communicated to the Ordinary Bishops of China. ACTA, vol. XX, no. 8. — 1-8-1928. 17

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis - Commentarium Officiale. Ut [China] in viis iustitiae et ordinis perseveret, futurum magnum non potest desiderari. Sanctissimus Pater vult ut Missiones catholicae suum tributum ad pacem, ad prosperitatem, ad progressum [China] afferant, et, sicut in littera sua die 15 Iunii 1926, Ab ipsis Pontificatus primordiis, ad Ordinarios [China] scripta, nunc iterum affirmavit, Ecclesia Catholica professat, docet et praedicat reverentiam et oboedientiam ad Autoritates legitime constitutas, et pro missionariis suis et fidelibus, libertatem et securitatem iuris communis petit. Eidem Ordinariis, Sanctitas Eius, ut complementum operis evangelizantis, commendat ut Actionem Catholicam ordinent et evolvant, ut fideles catholici, utriusque sexus, et praesertim carissimi iuvenes, per preces, per verba bona et per opera, ipsi quoque tributum suum ad pacem, ad prosperitatem socialem et ad gloriam patriae suae afferant, semper melius sanctorum et salutarium Evangelii principia cognoscendo, et Episcopis et Sacerdotibus adiuvando in propagatione ideae christianae et beneficiis individualibus et socialibus caritatis christianae. Sanctitas Eius, tandem, renovans auspicia et vota pro pace et prosperitate [China], et Deum omnipotentem supplicans ut ea cum omni largitate exaudiat, omnibus omnibus benedictionem suam paternam et apostolicam impertit. Ab Urbe Vaticana, die I Augusti 1928. O \ •A,

[*Latin ed. p. 247*]

ACTS OF POPE PIUS XI. APOSTOLIC CONSTITUTION CONCERNING THE SUPPRESSION OF THE DIOCESE OF DAMAN AND ITS

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UNION WITH THE ARCHDIOCESES OF GOA AND BOMBAY.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL RECORD,

Between the Apostolic See and the Republic of Portugal, a recent agreement has been concluded, in which, besides other provisions concerning the definition of certain new dioceses in the East Indies, it was also determined that the Diocese of Daman should be suppressed, and that its territory, for the reasons described therein, should be partly assigned to the Archdiocese of Goa, and partly to the Archdiocese of Bombay.

Wherefore, in order to complete this matter, and with the understanding that those who are concerned, or who presume to have an interest, have given their consent, We, by the fullness of Our Apostolic authority, decree and ordain the following:

Firstly, We suppress the Diocese of Daman, which is presently without its pastor, and We annex the part of its territory that is subject to Portuguese dominion and lies to the north of the city of Bombay, together with the island commonly called Diu, situated on the coast of KatMavar, to the Archdiocese of Goa; and the remaining territory We annex to the Archdiocese of Bombay.

Furthermore, We decree that in both Archdioceses, Goa and Bombay, within the territories of the suppressed Diocese of Daman, as aforesaid, the entire clergy and all the faithful residing therein, all parishes, churches, chapels, and other institutions, shall be subject to the jurisdiction of the local Ordinary of the respective Archdiocese, in whose territory they are located; and the so-called double jurisdiction shall be entirely abolished and removed from thence.

Moreover, We command that all documents, rights, and acts pertaining to the suppressed Diocese of Daman, according to the territories to which they belong, shall be...

[*Latin ed. p. 248*]

The official record of the Apostolic See can be prepared and delivered to the chancelleries of the archdioceses of Goa and Bombay, so that they may be preserved in their archives. Furthermore, desiring that the memory of the suppressed diocese of Daman be preserved, we decree that the Archbishop of Goa, who possesses the patriarchal title of "Archbishop of the Orient of India," shall henceforth also be called the Archbishop of Goa and Daman. Moreover, since the Bishop of Daman has been adorned with the archiepiscopal title of Cranganore, from this ancient see, so that the memory of this Church also may not perish, we readily consent that the same Archbishop of Goa and Daman also add the title of Archbishop of Cranganore to himself. Therefore, with all the foregoing

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provisions, to carry out all these matters, we appoint the Most Reverend brother Edward Mooney, titular Archbishop of Irenopolis in Isauria, and Apostolic Delegate in the Orient of India, and we grant him the necessary and appropriate powers to delegate any person constituted in ecclesiastical dignity to carry out the aforementioned purpose, and also to pronounce judgment on any opposition or difficulty that may arise in the execution of these matters, with the obligation imposed upon him to transmit an authentic copy of the completed execution to the Sacred Congregation of the Consistory within one year. These present letters, and everything contained therein, even if any person, whether those whose interests are involved, or those who presume to have an interest, have not been heard, and have not consented to the foregoing, even if they are worthy of express, specific, and individual mention, shall never, at any time, be subject to any flaw of surreptition, or prevarication, or nullity, or of our intention, or by any other substantial and unforeseen defect, be noted, impugned, or brought into controversy, but they shall, as if made and issued with full knowledge and authority, always remain valid and effective, and shall have and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply, and if, by anyone, knowingly or unknowingly, through any authority, anything should happen to be attempted concerning these matters, we will and do declare it to be utterly void and of no effect. Finally, we wish that copies, even printed ones, of these letters, but handwritten ones, be...

[*Latin ed. p. 249*]

249. Acts of Pope Pius XI, subscribed by a certain public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall be accorded the same faith as if they were originally exhibited or shown, notwithstanding any rules established in synodal, provincial, general, and universal councils, in special or general constitutions and ordinances of the Apostolic See, and in any other dispositions of the Roman Pontiffs, Our Predecessors, or any other contrary provisions whatsoever. To no one shall it be permitted to infringe or contradict this page of suppression, dismemberment, union, statute, mandate, derogation, and Our will. But if anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the indignation of the Almighty God and of the blessed Peter and Paul, His apostles. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and twenty-eight, on the first day of the month of May, in the seventh year of Our pontificate.

F. R. ANDREAS CARD. FRÜHWIRTH,

CAROLUS CARD. PEROSI,

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E. E. Cancellarius.

S. Dominicus Iorio, C. Cons. Pro-Secretarius.

Protonotarius Apostolicus.

Alfonsus Carinci, Protonotarius Apostolicus.

Loco ffr Plumbi Reg. in Cane. Av., vol. XXXVII, n. 81. - M. Riggi.

[*Latin ed. p. 250*]

250 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER: NEW APPROVAL OF THE CONSTITUTION OF THE ORDER OF THE VISITATION SISTERS OF MARY, THE VIRGIN. PIUS PP. XI. For the perpetual memory of the matter. Among the works that Saint John Bosco, guided by the Holy Spirit, began and completed to promote the spiritual progress of souls in the Church, the Institute of the Visitation Sisters shines brightly, enriched with "wisdom, prudence, and gentleness" in its constitutions and rules. Indeed, the house of the Visitation in Annecy had its beginnings in the year 1610, on the feast of the Most Holy Trinity, and it is the first and, as it were, the mother of the entire Institute; and in that same place, Saint Jeanne Françoise Frémiot de Chantal, with a few companions, received from the Bishop of Geneva the mandate to found a new community, along with the constitutions, which were not yet fully perfected. From that small house of the Visitation Sisters in Annecy, which the most pious founder was accustomed to compare to a humble but deep-rooted plant, from which no branch or fiber can be removed without the danger of its death, other families of the Visitation Sisters originated—and the first, indeed, was soon formed by the same Founder in Lyons—which, in various places, were established one after another over time. Just as a mustard seed, which is the smallest of all seeds, when sown, grows and becomes a large tree, so too did the Institute of the Visitation Sisters begin and grow, which Saint John Bosco desired to promote the inner spiritual life of certain souls, who, following the footsteps of the Most Holy Jesus, could, through the special grace of God, withdraw themselves from worldly things, and thus, becoming imitators of the humility of our Redeemer, live a life completely hidden in God, "as if hidden in the divine Heart, with thoughts, feelings, passions, and inclinations, in such a way that they are finally, as it were, nailed to the cross of Jesus crucified, serving Him." When the pious foundress passed away from this mortal life, a few years after the death of Saint John, at a time when there were only thirteen monasteries of the Visitation, already seventy-eight houses of the Institute were flourishing within the boundaries of France, Switzerland, and Italy; and not long after, monasteries of the Visitation Sisters were established in Belgium, Germany, Spain, and even in Palestine. However, during the French upheaval, which

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ravaged everything sacred and religious at the end of the 18th century...

[*Latin ed. p. 251*]

251 The acts of Pope Pius XI were attempted to be overturned, and also, nuns of the Order of the Visitation of the Most Holy Virgin Mary were compelled to abandon their holy and beloved convents, but afterwards, when the turmoil and tempest of that public affair subsided, they again established their houses in their homeland, where they could faithfully and piously observe both the customs of the Annecy monastery, by which, as a bond of charity and union, the houses are linked to one another, and also the Constitutions and Rules which the Holy Doctor had arranged to govern the Institute founded by himself, and which Our Predecessor, Pope Urban VIII, had already sanctioned with Apostolic authority. These Constitutions indeed breathe such moderation and gentleness in all things, that the nuns may easily fulfill all that is commanded of them, and may attain to piety, holiness, and other virtues, which are proper to their souls, which, being separated from the world, have dedicated themselves in a special way to God, and have betrothed themselves as brides to Christ. And indeed, because of these same rules, the Order of the Visitation has shone brightly in the Church with a considerable number of pious and holy members, among whom are Saint Francis de Chantal and Saint Margaret Mary; and therefore, it is not surprising that these wonderful Constitutions, like a precious inheritance left by the Holy Founder, have been preserved intact and inviolate by the sisters to this day, who have always taken the greatest care to ensure that nothing new would be introduced into them, by which the customs and observances of the pious Order might be weakened. But after the promulgation of the Code of Canon Law, in order to promote the spiritual well-being of the Sisters of the Visitation, it seemed opportune to conform the aforementioned Constitutions to the prescriptions of the Code, and also to add some modifications to them, which seemed suitable to the needs of more recent times. The Sacred Congregation for the Affairs of Religious Orders, under the Most Reverend Prefect, a Cardinal of the Holy Roman Church, presented to Us these amended Constitutions for approval; and We, recognizing that the family of Religious women of the Visitation rightly deserves to obtain the best place among the Orders and Institutes by which the Church on earth is redeemed, considered it fitting to offer a pledge of Our benevolence to the sisters of that Order, which would make them more devoted to their vows. Therefore, by Our own motion and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of the present letters, We most fully approve the perpetual Constitutions of the Order of Nuns of the Visitation of the Most Holy Virgin Mary, Immaculate in Conception, the model of which will be kept both in the archives of the aforementioned Sacred Congregation and in the tabularium of the Briefs, and We add to them the

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strength of Apostolic sanction. These things, which We have decreed as most conducive to the good and benefit of this fruitful religious family, We establish, We command, We decree.

[*Latin ed. p. 252*]

Acts of the Apostolic See - Official Commentary: These present Letters shall always and everywhere remain firm, valid, and efficacious, and shall fully and completely produce and obtain their intended effects; and those to whom they pertain, and those to whom they may pertain in the future, shall fully and completely support them in all things and through all things; and it shall be rightly judged and determined that, from this moment, anything attempted by anyone, with any authority whatsoever, knowingly or unknowingly, concerning these matters, shall be null and void. Notwithstanding any Apostolic constitutions and other enactments to the contrary. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the twenty-ninth day of the month of January, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. LETTER I TO R. P. MELCHIOREMA BENISA, CAPUCHIN FRATRE, GENERAL MINISTER, AT THE END OF THE FOURTH CENTURY FROM THE FOUNDATION OF THE ORDER. PIUS PP. XI, Beloved son, health and apostolic blessing. — Indeed, this Order of Capuchin Brothers, to which you diligently preside, rightly rejoices, at the end of the fourth century since its blessed foundation. For this illustrious religious family was established at the beginning of the sixteenth century by those Franciscan men who desired to follow more closely the footsteps of the Holy Father; and with such ardent zeal, the Capuchin Brothers began to live a life of greater austerity and fullness of charity, that they rightly deserved the highest praise in both spiritual and civil matters. And it is well known that, through the great zeal and outstanding efforts of certain men, a new branch was born from the large family of the Minor Brothers, which, gradually growing into a tree, extended its branches far and wide. Therefore, it happily happened that, with God's favor, the number of Capuchin Brothers increased remarkably: in Italy, in France, in Germany, and in other regions of Europe; especially with the intention that, not only would they mutually encourage each other to the heights of virtue, but also, led by charity, they would offer spiritual help to those in danger of death, and to all, through preaching.

[*Latin ed. p. 253*]

253 The acts of Pope Pius XI presented the Catholic truth in a popular manner. History teaches how diligently, in hospitals, in prisons, and even in times of calamity, all kinds of efforts were made by these Brothers to achieve the aims of this kind. Among others, we recall those plagues which afflicted Milan twice, namely in the year 1576, during the time of Cardinal Charles Borromeo, and in the year 1630; and in Marseilles in the

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year 1720, with great severity; in which cases, the Capuchin Brothers ministered to those afflicted with this terrible disease, and many of them, victims of charity, perished. Furthermore, these same Brothers were accustomed to be of service to soldiers and sailors; as happened in that naval battle which took place near the islands of China, and then in the fighting at Alba Regale and Vienna; in the former, Saint Lawrence of Brindisi, and in the latter, Mark of Aviano, displayed their virtues most wonderfully. But above all, they devoted themselves to the preaching of the divine word and the conversion of heretics, as desired by the Council of Trent, by establishing adoration of the Blessed Sacrament for forty hours and sodalities of the Most Holy Passion in various places. They also instituted popular missions throughout the land; in this field, Saint Joseph of Leonissa and Blessed Didacus of Gadès especially distinguished themselves: and all the preachers of this Order, according to the Rule of Saint Francis, proclaimed to the people, with powerful eloquence, vices and virtues, punishment and glory, for their benefit and edification. As for missions abroad, from the 16th century onwards, the Capuchin Brothers have requested, with zeal, to bring the light of the Gospel to the afflicted regions of Africa and to redeem captives; and some of them were deservedly praised by Pope Pius V. Furthermore, they have offered themselves for missions to various regions of Asia, Europe, and America, to assist Catholics; and in these missions, they have always been accustomed to overcome all kinds of dangers and difficulties with unwavering spirit, and they have always been ready to sacrifice their very lives, as Saint Fidelis of Sigmaringa, Blessed Agathangelus of Yendösimo, and Cassian of Nannetibus, and many others, shed their blood for the name of Christ. Nor do we wish to pass over in silence that most valiant man, Cardinal Guillaume Massaja, who recently carried out so many great works of religion and charity in Africa, so that his memory may be blessed by all. From what we have briefly written, it is clear how outstanding are the merits of this Order; therefore, it is not surprising that our predecessors, when the opportunity arose, testified to their benevolence towards it, and honored it with praise for its merits. We, like them, follow you with paternal love, giving thanks to God for the benefits received, and acting with you. We congratulate you most heartily on this most auspicious outcome, and we especially urge you that, drawing new vigor from this anniversary, you may preserve the integrity of your Order's reputation for all time, that is, a more rigorous imitation of Saint Francis. For this purpose, I implore the benevolent assistance of God.

[*Latin ed. p. 254*]

Acts of the Apostolic See - Official Commentary; and meanwhile, as a sign of our good wishes for these endeavors, and also as a token of our particular will, we impart to you, beloved son, and to all your companions, our apostolic blessing in the Lord. Given in Rome, at St. Peter's, on the

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twenty-third day of the month of June, in the year 1928, the seventh of Our pontificate. PIUS PP. XI. TO THE MOST REVEREND FATHERS, JOSEPH SKVIRECKAS, ARCHBISHOP OF KAUNENSEM, AND THE OTHER BISHOPS OF LITHUANIA: CERTAIN SUGGESTIONS TO PROMOTE CHRISTIAN LIFE AMONG THE PEOPLE. PIUS PP. XI. Venerable Brothers, greetings and apostolic blessing. — With a particular eagerness and zeal, after the ecclesiastical province was recently established by Us, through the Constitution for the Lithuanians living there, you hastened to Rome, the seat of the Catholic faith; and rightly so, for you judged that you could not more auspiciously promote your apostolic work than by ensuring that the flock entrusted to you adheres more closely each day to the Supreme Pastor, and that it receives from him, through you, the norms of salvation to be followed in the future. Since, therefore, it has been pleasing to Us to enjoy your presence and conversation on this most excellent occasion, especially since the matter of your homeland was discussed, which We Ourselves have visited and learned about, We cannot but respond to your piety by writing to you; all the more so because, considering the state of affairs in Lithuania as explained by you, We deem it fitting to offer certain suggestions to further promote Christian life among that people so dear to Us. Firstly, We are indeed pleased that you are concerned with the proper education of young people; and in order to achieve this, since it is necessary that the three foundations of human society, namely, the family, religion, and the state, cooperate, it is clear that the task of ecclesiastical authority is paramount, for it is upon it that the very reasons for a virtuous and honorable life are based, namely, faith and piety. Therefore, We gladly commend your plan to promote institutions, especially schools and colleges, where young minds are imbued with Christian principles, and where their character is formed by good morals. Thus, through youth organizations of this kind, and through other Marian and pious associations, through oratories...

[*Latin ed. p. 255*]

255 The acts of Pope Pius XI finally established homes for young people, separated by sex, so that it may happen with good results that many dangers and harms, which especially arise from certain harmful methods of education, and which are entirely detrimental to human society, may be avoided. In this matter, it is very important that the parents of young people do not forget that it is their right and duty to educate their children well, and that they cannot fail to cooperate with the prudence of the Bishops and the clergy, so that, through their efforts, the good of the Church and of society may be promoted more easily. Since "the state of the republic depends on the religion by which God is worshipped; and there is much knowledge and familiarity between the two," it follows that both the family and the state itself must support the Church in the proper upbringing of young

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people, since the Church is both the guardian of the faith and the teacher of good morals. Therefore, the most excellent citizens are to be expected, who, while obeying the laws with a clear conscience, will contribute greatly to the honor and prosperity of the country in the performance of their duties. Furthermore, as in other matters of such importance, so also in this matter of the upbringing of young people, we have carefully considered the agreements that have been happily established between the Apostolic See and the Military Ordinariate of Lithuania: and we are confident that, if these agreements are kept sacredly and inviolably, they will bring forth a rich harvest in this area as well, and that the Church will be able to exercise its power freely among the people, as we hope. In this regard, we cannot fail to recall the memory of that most illustrious Prelate, George Matulewicz, who, by faithfully obeying our commands and working diligently, paved the way for this renewal of religious affairs; from whose example it is clearly evident how much the combined love of God and country can achieve and accomplish in all that is desirable. Furthermore, what is most dear to us, you, venerable brothers, devote your efforts to ensure that young people who aspire to the priesthood are properly educated and firmly grounded in ecclesiastical discipline, and that those who have already been raised to the priesthood constantly maintain it. It is indeed necessary that the new clergy be thoroughly imbued with piety, doctrine, and virtue, since they must prepare for eternal salvation not only for themselves but also for others, fulfilling the roles of good pastors and teachers; for if they lacked virtue and instruction in the midst of so much error and vice by which souls are endangered, they would lead those entrusted to them to final ruin. Therefore, you, venerable brothers, consider how you may promote the good of your dioceses: by properly forming young clergy. And so, each of you should strive to establish seminaries, in accordance with the sacred canons, with the best directors and teachers presiding over them; and the increasing number of priests who will emerge from them will be your crown.

[*Latin ed. p. 256*]

256 Acta Apostolicae Sedis – We desire that your labors may receive the highest reward. May the clergy among you, already initiated into the sacred mysteries, and deserving of our praise for their zeal for souls and other virtues, be commended. However, it is clear how much the concerns that We have had in recent years regarding religious matters in Lithuania, with the aim of fostering greater and greater Christian piety there, demonstrate how deeply the people, and especially the clergy, are bound to progress from virtue to virtue. Therefore, it is necessary that all priests, following the footsteps of the Good Shepherd, Jesus Christ, and acting with a sincere concern for the flock, strive so that the faithful may not only have life, but may have it abundantly. Therefore, We urge you to diligently strive to strengthen ecclesiastical discipline among the clergy: first, by raising up

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those who excel in piety, in the performance of pastoral duties, and in the observance of the sacred canons; and then, by correcting and preventing defects and abuses, so that the clergy neither devote themselves to matters that distract them, nor frequent profane places, nor neglect to wear the priestly garments; for these things are shameful only to those who wish to live according to the ways of the secular world. Finally, regarding the "Catholic Action," venerable brothers, We desire it; as you know, a certain mention of it has been included in those agreements which We mentioned above. Indeed, We approve of it, provided that it is governed by the laws which We have described in Our Encyclical Letters, both in the beginning and subsequently on various occasions. For when active men are drawn from the people to work for the sacred pastors, the Catholic cause cannot but flourish, as virtue and sanctity are fostered in individuals and in the family, and as true prosperity is brought to civil society through works of charity and the protection of the ancestral faith. It is certainly of great importance for the common good, as is evident, that this kind of action – which, if promoted by all Catholics of the same nation, will benefit everyone – should not be entangled in political affairs, but should remain within the bounds of any faction. Indeed, the interests of factions must be separated from matters of religion, through which the greatest and truest benefits are brought to the state itself. Since Catholic Action is nothing other than religious action, it must be based on the concord of all Catholics, and must be guided by the desire that the sense and practice of Christian life be maintained privately and publicly. Therefore, let those who govern or participate in Catholic Action remember what Our predecessor, Pope Leo XIII, wisely and appropriately decreed (in the Encyclical "Cum multa"): "The opinion of those who mix religion with any political party must be avoided."

[*Latin ed. p. 257*]

Acts of Pope Pius XI, 257: "Therefore, those who are on the other side are almost deprived of the Catholic name." Indeed, this is a most grievous thing, to compel political factions in the field of religion, to seek to destroy fraternal concord, and to open the way to a multitude of harmful inconveniences." As far as they are concerned with the Catholic Action; for, as citizens, they cannot be prevented from exercising the civil right of suffrage, without any intervention of the Catholic Action, as such. Moreover, they would be failing in a grave duty if they did not, with all their strength, contribute to the political affairs of the city, the province, the State; all the more so, as, to quote the words of the same Pope Leo XIII (Encyclical *Immortale Dei*), "Catholic men, by the very profession they make, are impelled by the admonition of doctrine to act in all matters with integrity and according to their faith. On the contrary, those who are idle are easily led astray, and are likely to embrace opinions that do not offer much hope

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of salvation." But especially is it incumbent upon the clergy to separate Catholic Action from political affairs; for, since the clergy must care for the religious affairs of the entire people, it is entirely unbecoming for them to strive for any particular faction; indeed, care must be taken that the dignity of their ministry is not diminished by conflicts between factions, and that those who belong to opposing factions are not, perhaps through error, alienated from religion. If all these things are observed, no harm will come to Catholic Action. Meanwhile, we are very confident that all of you, having been warned by these counsels and instructions, will proceed with eager spirit to carry out this work of renewal, and we pray that God may grant you suitable assistance; may the apostolic blessing, which is a witness to the foretelling of benefits and also to our paternal benevolence, which we impart to you, venerable brothers, and to the entire clergy and people under your care, be with you, most beloved in the Lord. Given at Rome, near St. Peter's, on the twenty-fourth day of the month of June, in the Nativity of St. John the Baptist, in the year 1928, in the seventh year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 258*]

258 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONSISTORY

I. RHODIAN - MELITAN SET, MELEITAN

DECREE

By Apostolic Letters, We remember that on the twenty-third day of the month of March, in the year one thousand seven hundred and ninety-seven, Pope Pius VI, of blessed memory, having been moved by piety, deigned to unite and incorporate the archiepiscopal Church of Rhodus with the cathedral Church of Malta, or Meleitan, and to grant and concede to the Ordinaries of Malta, for the time being, the use of the pallium and the cross, to be borne before them, throughout the city and diocese.

However, Our Most Holy Lord Pope Pius XI, of blessed memory, by Apostolic Letters, entitled "Pastoral," dated the twenty-eighth day of this month, having abrogated the aforementioned Apostolic Letters of Pope Pius VI, separated the archiepiscopal title of Rhodus from the cathedral Church of Malta, or Meleitan; having suppressed the apostolic prefecture of Rhodus and the Islands, He restored and established anew the ancient and illustrious archdiocese of Rhodus in its place, and therefore, the Bishops for the time being of the diocese of Malta, or Meleitan, shall no longer

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retain the archiepiscopal title of Rhodus, nor enjoy the privileges of the pallium and the cross, which they had obtained because of the aforementioned union of the archdiocese of Rhodus with the Church of Malta, or Meleitan, as is declared and established by this Decree of the Sacred Congregation.

Furthermore, Our Most Holy Consistorial Lord deigned to decree that the present Bishop of Malta, or Meleitan, that is, the Reverend Father Maurus Caruana, shall henceforth be adorned with the title of Archbishop, for life, so that he may be and be called the Archbishop-Bishop of Malta, or Meleitan, and that he may continue to enjoy the privileges of the pallium and the cross, as above, during his ministry in the Church of Malta.

Notwithstanding any contrary provisions.

Given at Rome, from the offices of the Sacred Consistorial Congregation, on the twenty-ninth day of the month of March, in the year one thousand nine hundred and twenty-eight.

C. CARD. PEROSI, Pro-Secretary.

L. œ s. f.

Pr. Raphael C, Archbishop of Thessalonica, Assessor.

[*Latin ed. p. 259*]

Most Holy Lord Our Pope Pius, by the divine Providence, has, through successive decrees of the Sacred Congregation Consistorial, provided for the following churches with new pastors, namely:

June 15, 1928. — To the Cathedral Church of Joliette, He appointed the Reverend Joseph Papineau, canon honorary of the cathedral chapter of Montreal, and rector of the College of St. John in the city of Montreal.

June 22. — To the titular episcopal Church of Irenopolis in Cilicia, He appointed the Reverend Anthony Wladyslaw Szlagowski, canon of the metropolitan church and rector of the University of Warsaw, whom He appointed as Auxiliary to His Eminence, the Most Reverend Alexander, Cardinal Kakowski, Archbishop of Warsaw.

June 30. — To the Cathedral Church of Signa, He appointed the Most Reverend Alphonsus de Sanctis, archpriest and parish priest of St. John in Florence, in the City.

July 2. — To the titular episcopal Church of Garba, He appointed the Reverend Paul Mohn, of the Society of Missionaries to the Africans, commonly known as the "White Fathers," whom He appointed as Apostolic Vicar of Bamako.

— To the titular episcopal Church of Cercinitana, He appointed the Reverend Augustus Haouissée, S.J., whom He appointed as Coadjutor with the right of succession to the Most Reverend Prooperi Paris, Apostolic Vicar of Nanking.

— To the titular episcopal Church of Ezerus, He appointed the Reverend

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Anthony Sévat, of the Congregation of the Mission, whom He appointed as Coadjutor with the right of succession to the Most Reverend James Crouzet, Apostolic Vicar of Fort-Dauphin.

July 6. — To the titular episcopal Church of Hierisa, He appointed the Most Reverend Joseph Anthony Caruso, formerly Bishop of Oppido.

— To the Cathedral Church of Asculana in Piceno, He appointed the Most Reverend Louis Cattaneo, formerly Bishop of Anglonensis-Tursiensis.

— To the Cathedral Church of Bayeux, He appointed the Reverend Emmanuel Suhard, vice-rector and professor in the seminary of the diocese of Vallis Guidonensis.

July 13. — To the Cathedral Church of St. Miniati, He appointed the Reverend Hugh Giubbi, parish priest of St. Nicholas in the city of Florence.

— To the titular episcopal Church of Sabadia, He appointed the Most Reverend John Schauer, canon of the metropolitan church of Munich, whom He appointed as Auxiliary to His Eminence, the Most Reverend Michael, Archbishop of Munich and Freising. His Eminence, the Cardinal Eaulhaber, Archbishop.

[*Latin ed. p. 260*]

260 Acta Apostolicae Sedis - Commentary, July 16th. — To the titular episcopal Church of Cassandria, the Reverend Monsignor Caie-tan Mignani, from the Congregation for the Propagation of the Faith, who is appointed Coadjutor with the right of succession to the Most Reverend Nicholas Ciceri, "Vicar Apostolic of Kianfu." — To the titular episcopal Church of Conana, the Reverend Eugene Lebouille, from the Congregation for the Propagation of the Faith, who is appointed Coadjutor with the right of succession to the Reverend Father Ernest Geurts, Vicar Apostolic of Yungpingfu.

SACRED CONGREGATION FOR THE EASTERN CHURCH (PONTIFICIAL COMMISSION FOR RUSSIA), DECREE:

To avoid the dispersion of ecclesiastical documents, which, given the present circumstances in Russia, could more easily occur to the detriment of the Church, the Pontifical Commission for Russia, with the approval of His Most Holy Father, Pope Pius XI, by divine Providence, decrees the following:

Until otherwise provided, all notifications, in accordance with canon 470 § 2, 576 § 2, 798, 1011, and 1103 § 2, concerning baptisms, shall be transmitted by those who are legally bound to do so, to this one Pontifical Commission, if the parish where the baptism is to be performed is located within the territory of Russia. All contrary provisions to the contrary notwithstanding.

Given at Rome, from the Secretariat of the Pontifical Commission for

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Russia, on July 13th, 1928.

A. CARD. SINCERO, President.

L. © S. Carolus Margotti, Secretary.

[*Latin ed. p. 261*]

SACRED CONGREGATION OF THE COUNCIL OF THE MOST HOLY CONCEPTION OF CHILE AND OTHERS, regarding burial. December 10, 1927.

QUESTION. – The Bishop of the Most Holy Conception in the Republic of Chile reported to this Pontifical Commission, charged with authentically interpreting the canons of the Code, which Commission then presented the matter to the Holy Congregation. "Here, we observe a custom whereby not a few faithful, especially priests, when drawing up their wills, in addition to the provisions they make for their heirs to fulfill their wishes, also stipulate that, after a certain period of time, ten or fifteen years, their remains be transferred from the common cemetery to this or that church, and there finally be buried."

"Indeed, there are in the walls of churches, or sometimes excavations or niches are made within them, at the request of the heirs, where the bones and ashes are permanently placed in small urns." It was further reported by the same Bishop that, in that region, it is also the custom for other Bishops to allow the remains of nuns or religious sisters to be buried in chapels, since they greatly desire that the same chapel be the place of their final burial. Furthermore, it pleases some of the faithful to provide in their wills that, after their body has been given to burial, their heart and other internal organs be removed, so that they may be perpetually preserved in a properly sealed vial within the walls of churches or chapels.

"But," the Bishop continues, "such a practice does not seem to be in conformity with canon 1205 § 2, which reads as follows: 'Bodies are not to be buried in churches.' Hence, the following questions are raised:

1. Can the practice described above be tolerated, at least for priests or religious?

2. Is canon 1205 § 2 to be understood as also applying to bones, so that these, too, are prohibited from being buried in churches?

3. Or is the term 'bodies' to be understood in a strict sense?

REMARKS. – Regarding the first question, it should be noted that canon 1214 § 1 states: "No body which has been given perpetual ecclesiastical burial is to be exhumed without the permission of the Ordinary." Furthermore, burial in a common cemetery, as in the case in question, is, by its very nature, considered perpetual under ecclesiastical law. If, therefore, the term in canon 1214 refers only to perpetual burial, the permission to exhume in other cases should be understood as referring to a temporary

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burial outside the cemetery.

[*Latin ed. p. 262*]

262 Acta Apostolicae Sedis - The aforementioned Official Commentary, or concerning the place of burial, whether in a customary or extraordinary manner, such as, for example, during wartime. Therefore, the Holy Congregation of Religious and Regular Canons, on January 28, 1603, decided that "a body, which has been placed somewhere not as a deposit, but as a permanent burial, cannot be exhumed or removed elsewhere, unless with the permission of the Ordinary." Compare Ferraris, voce "Cadaver," no. 53. Therefore, a burial properly made in a common or ordinary cemetery is, by its very nature, permanent, and no agreement by the testator can make it temporary, as mentioned above. The reason for a permanent or temporary burial is not to be determined from the intention of the deceased, or the will of the family or heirs, nor even from civil law, but from the very nature of the thing, namely, from Church law and the objective and general circumstances. Therefore, when a burial is, in fact, permanent according to the law, the prescription of canon 1214 § 1 must be applied, namely, "no body... may be exhumed, unless with the permission of the Ordinary." Formerly, the permission of the Ordinary was not always sufficient, but explicit permission from the Apostolic See was required in many cases. See: Holy See, Imm. Aesina, December 17, 1602; Sutrina, June 1, 1604; Macerata, August 8, 1645, etc. Compare Ferraris, loc. cit., nos. 16ss. Furthermore, even the bodies of Servants of God cannot be exhumed without a special authorization obtained from legitimate ecclesiastical authority, even if many or even numerous years have already passed, etc. Compare Benedict XIV, De serv. Dei beati, etc., Book V, Part II, chapters 22ss. Moreover, it should be noted that, by the term "bodies," not only are whole and uncorrupted bodies understood, but also bodies that are more or less decomposed and corrupted, or generally, remains, as expressly taught by Benedict XIV (loc. cit.). Finally, it should be noted that, even after ten or fifteen or more years, bodies are sometimes found to be whole and uncorrupted. For the decomposition, or putrefaction, of the body occurs sooner or later for multiple reasons, namely, not only from the physical constitution of the body itself and from the nature of the disease from which death occurred, but also from external causes, especially from the humidity of the earth where the body was buried. Compare De Sentis, De coemeteriis, Paris, 1875, pp. 68ss.; Petrucci, I cimiteri, Rome, 1905, pp. 18ss. Canon 1205 § 2 establishes this general principle: "In churches, bodies shall not be buried, unless it is the case of the bodies of resident Bishops..." This prescription of the Code regarding burial in churches, which had been in effect since the 12th century by custom, and then by written law, is abrogated, and a return is made to the old practice of burial in cemeteries. Therefore, the practice of transferring bodies from a common cemetery to a church and burying them

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there is contrary to both canon 1214 § 1, if the exhumation is made without the permission of the Ordinary, and canon 1205 § 2, and is therefore to be disapproved.

[*Latin ed. p. 263*]

The Holy Congregation of the Council decrees that the following must be entirely observed. It is certainly not unknown that, by private will, ecclesiastical laws cannot be altered in any way, especially those pertaining to public law. Therefore, the clause, about which inquiry is made, left to the testator's heirs, namely, "that after a certain period of time, ten or fifteen years, the remains be transferred from the common cemetery to this or that church, and there be buried," must be considered as not to be observed. However, the word "church," in canon 1205, paragraph 2, must, with due regard to the purpose of the law and the liturgical laws, be understood in a broad sense, namely, for any sacred place intended for the public exercise of divine worship, and specifically for chapels of a semi-public nature, according to canon 1193. The law otherwise makes no provision except for family or ancestral tombs, and for small structures in cemeteries, as mentioned in canon 1190. From the disapproved custom, about which inquiry is made, it does not follow that there is a strict obligation to remove bodies already interred in churches or chapels, except in the cases mentioned in canon 1205, paragraph 2, and canon 1242: unless the Bishop orders this removal, which he may do if the situation is causing dishonor to the sacred place.

2. The second question is to be answered in the affirmative. From the statements made, and from those to be made, it is easily understood. Ecclesiastical law equates ashes and bones with bodies in terms of the blessed place where they are to be buried, and in terms of the sacred rite or funeral that can be performed during their translation and burial. The Holy Congregation, in Amelia, on March 31, 1708, decided that the bones should be transferred to the new parish church, just as with bodies. The Sacred Congregation of St. James of Venezuela, on August 11, 1888, established the following rules to be observed, if the ashes or bones of those who have died in foreign lands are to be brought to their homeland, so that they may be remembered there in the tomb of their ancestors or in the Pantheon of illustrious men: 1) such ashes or bones may be exposed, after their return to the homeland, in some chapel of the dead, as is customary for the deceased on the day of their death and burial; 2) the clergy may accompany such bones and ashes with the same solemnity and with the same rites as are used on the day of death; 3) a funeral may be held for them in the church, or at least in some sacred chapel (Decrees, authorized, no. 3696). The same Holy Congregation of Carthage, in India, on April 23, 1875, decreed that the bones of non-Catholics (just as with bodies) already interred in a church must be completely removed (Decrees, authorized, no. 3344).

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The Sacred Congregation of the Office, on August 3, 1897, declared that amputated parts of the human body must be buried in a sacred or blessed place (Collect. 8. C. de Prop. Fide, II, no. 1975). Therefore, bones and ashes are equated with bodies. And this is thoroughly confirmed by the ancient customs of cultured peoples, especially the Romans, among whom it was a solemn and religious practice to ensure that no bones remained unburied.

[*Latin ed. p. 264*]

The provided text does not contain any Scripture quotations to be corrected. Therefore, the text remains unchanged.

-264' Acta Apostolicae Sedis - Official Commentary. Therefore, canon 1205 § 2, which prohibits the burial of corpses in churches, also prohibits the interment of bones and ashes therein. The same reason applies. 3. From what has been said, it manifestly and spontaneously follows that the answer to the third question is that the word "cadavera," of which mention is made in canon 1205 § 2, must be understood in a broad sense, so that it also includes bones, ashes, and amputated limbs. However, with regard to the heart, about which the precise question is asked here, there is an explicit declaration from the Holy Congregation of Rites. The following question was indeed proposed: "In the archdiocese of Sancti Iacobi de Cile, it sometimes happens that, after the death of Bishops and other distinguished priests, their hearts are removed in order to be honorably preserved in a house or pious place founded or chosen by them; and this preservation is carried out in such a way that the heart is enclosed in a glass vial, placed in a visible location and ordinarily among flowers; can this practice be continued?" The Holy Congregation of Rites, after careful consideration on February 11, 1898, judged that the answer should be: "Affirmatively; provided that the described preservation of the heart is not carried out in a sacred place" (Decreta auth., n. 3982). Wherefore, etc. RESOLUTION. - The following questions, which were proposed at the plenary meetings of the Most Reverend Fathers held in Vatican on December 10, 1927, were considered: I. Can the practice of establishing, by will, the intention of transferring one's own remains from a common cemetery to a church after a certain period of time from death be tolerated? II. Is canon 1205 § 2 to be understood as also applying to bones, so that these too are prohibited from being buried in churches? III. Is the word "cadavera" to be understood strictly? The Sacred Congregation of the Council judged that the answers should be as follows: To I. Negatively, and the Bishop should prudently take care to remove this practice. To II. Affirmatively. To III. Provision is made in the second. Concerning the foregoing, the Most Holy Pope Pius XI, by divine Providence, after being informed by the undersigned Secretary of the Sacred Congregation in an audience on the 13th of the following month, deigned to approve and confirm the resolutions given. July, E p. tit.

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Lampsacen., Secretary.

[*Latin ed. p. 265*]

265 The Holy Congregation for the Propagation of the Faith.

THE HOLY CONGREGATION FOR THE PROPAGATION OF THE FAITH

PROVISIONS CONCERNING CHURCHES

Our Most Holy Lord Pope Pius, by divine Providence, Pope Pius XI, by decrees of the Sacred Council, has deigned to provide for the following churches with new pastors, namely:

February 15, 1928. – To the Cathedral Church of Ranchi, he appointed the Reverend Father Ludovicus van Hoeck, of the Society of Jesus, formerly Bishop of Patna.

March 28. – To the Abbey Church of Lindi, the Reverend Father Gallus Steiger, of the Order of Saint Benedict.

June 13. – To the Cathedral Church of Lahore, the Reverend Father Hector Catry, of the Order of Friars Minor Capuchin.

July 3. – To the Metropolitan Church of Madras, the Reverend Father Eugenius Méderlet, of the Venerable Society of Saint John Bosco.

Furthermore, by decree of May 4, 1928, he established the Reverend Father Ambrose Acciari, of the Order of Friars Minor, as Apostolic Administrator of the restored Archdiocese of Rhodus.

II. NOMINATIONS

The same Holy Congregation for the Propagation of the Faith, having considered the following matters, has, as indicated below, given its approval.

January 11, 1928. – To the Reverend Father Caesarius Ioannes Hippolytus Esquerre, of the Society of Missionaries to the Africans, commonly known as the "White Fathers," as Apostolic Prefect of Bobodjoulasso.

February 1. – To the Reverend Father Iosephus Zambonardi, of the Congregation of the Sons of the Sacred Heart of Jesus, as Apostolic Prefect of Bahr-el-Gebel.

March 30. – To the Reverend Father Bernardus Merizalde, of the Order of the RecoUectors of Saint Augustine, as Apostolic Prefect of Tumaco.

[*Latin ed. p. 266*]

Acts of the Apostolic See - Official Commentary 266, May 2nd. – Reverend Father Marcellus Grandia, from the Congregation of the Holy Spirit,

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appointed Apostolic Prefect of Ubangi. May 29th. – Reverend Father Vitus Bouma, from the Congregation of the Most Holy Hearts, commonly known as the Picpus Fathers, appointed Apostolic Prefect of Banka and Biliton. June 6th. – Reverend Father Theophilus de Backere, from the Congregation for the Propagation of the Faith, appointed Apostolic Prefect of Bærabaja (on the island of Java). By decrees of the Sacred Congregation for the Propagation of the Faith, dated June 27th of the current year, Reverend Father Aloysius Drago was appointed Secretary General of the Supreme Council of the Pontifical Mission Aid Society, and Reverend Father Peter Coffano was appointed President of the same Society for Italy.

(**PONTIFICAL MISSION AID SOCIETY**)

ON THE RELATIONSHIP BETWEEN THE PONTIFICAL MISSION AID SOCIETY AND RELIGIOUS MISSIONARY INSTITUTES.

DECLARATION

In the plenary sessions of the Supreme Council of the Pontifical Mission Aid Society, held in Rome this year in April, the following resolutions were proposed regarding the mutual cooperation between the Pontifical Mission Aid Society and Religious Missionary Institutes:

I. Religious [men and women] should, like all others, diligently and zealously support the Pontifical Mission Aid Society in its work of assisting missions, for:

a) It is a Pontifical work, and by the Motu Proprio of the Roman Pontiffs, *Bomanorum Pontificum*, promulgated by the Supreme Pontiff Pius XI on May 3rd, 1922, it has been raised to the dignity of an instrument of the Apostolic See;

b) Religious Institutes receive considerable assistance from the same Pontifical Society each year, and Mission superiors often request extraordinary assistance.

II. These Religious should also strive to ensure the successful outcome of the special Mission Month celebrated in October.

III. Furthermore, Religious should abstain from any actions, methods, or institutions that, under any guise, might be confused with the Pontifical Mission Aid Society, and which might hinder the greater growth of the Pontifical Society.

[*Latin ed. p. 267*]

The Most Holy Congregation of Propaganda Fide, I. V. Having considered these matters, in order to promote better cooperation and fuller success in missionary endeavors, the Superior General Council, recognizing that the Pontifical Work for the Propagation of the Faith cannot meet all the needs of every mission, freely declares that it does not wish to prevent

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missionary institutions from obtaining support from friends and benefactors for the needs of their missions; but it hopes, rather, that these same institutions will encourage their friends and benefactors to also support the Pontifical Work, so that they may also contribute to the Pontifical Work for the reasons mentioned above. From the Secretariat, on July 9, 1928. L. S. Joseph Nogara, Archbishop of Udine, Pro-Secretary General.

SACRED CONGREGATION FOR RITES OF ROME, OR VITERBO. CONCERNING THE SERIOUS MATTERS OF BEATIFICATION AND CANONIZATION, AND THE FOUNDING OF ACADEMIES NAMED AFTER THEM.

ON THE QUESTION: Should a Commission for the introduction of the cause be appointed in this case and for the purpose in question?

In the illustrious city of Viterbo, on February 9, 1656, a female child was born into the light of the world, who, on the following day, was baptized in the sacred font. The name Rose was given to her, a good omen for her future flourishing sanctity, and the pious parents, Gottfried Venerini and Martia Zampichetti, gave a striking testimony of their devotion to the most illustrious citizen, the blessed Rose, who delights, defends, and adorns the entire city and province with her merits and perpetual protection. In the paternal home, imbued with Christian and civil education and instruction, she began to contemplate and to excite special sentiments and affections for the state of perfect life, with the hope of a good outcome. But as she blossomed in beauty and age, the young woman, attracted by love, indulged somewhat in the vanities and pomp of the world, and the fervor of piety cooled.

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - Commentarium Officiale. Hence, she began to endure deep anxieties and struggles, her mind torn between whether it would be more expedient to return to her former life, or to embrace new vows. Until, the merciful God, seeing her hesitation and supplication, intervened. On a certain Friday, when Rosa, in memory and honor of the Lord's Passion, had refrained from looking out the window at a young man she held dear, she suddenly, illuminated by a new light from God, clearly perceived the dangers that threatened her own soul. At the same time, providentially, she was granted a respite from her anxieties, spending time in the countryside with her brother and sister. And there, guided by what she knew to be a divine impulse, she learned that the young man had been tragically taken by sudden death, a fact which was subsequently confirmed. Deeply grieved and afflicted, Rosa, pouring out prayers of supplication to God, felt within herself a renewed fervor of spirit, and a desire to embrace the religious life. Meanwhile, with the consent of her parents, when she reached the age of seventeen, she entered the monastery of St. Catherine, and remained there until, a few months later, the death of her father com-

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pelled her to return home due to the necessities of the family, and especially the infirmity of her mother. After her parents and her older brother had passed away, and when her sister Magdalena had entered into honorable marriage, the handmaid of God was obliged to take charge of the household and her younger brother, postponing her entry into a monastery until more favorable circumstances arose. In the meantime, at the sanctuary of the Order of Preachers, dedicated to the Blessed Virgin of Quercu, through devout prayers and the proper reception of the Sacraments, she was entrusted to the care of a prudent confessor, Father Bonaventure Bandinelli, Rector of the College of the Society of Jesus, of the Most Holy Name of Jesus, in the city of Viterbo. Under his guidance, she made significant progress on the path of the Lord. After his departure, Fathers Dominic Balestra and then Ignatius Martinelli, through their counsel and encouragement, began to gather young girls in her own home, and, with the help of virtuous young women, she began to instruct them in the elements of religious and civil education, especially in Christian doctrine, with abundant fruit. This work, begun without charge, was continued by Rosa until a stable foundation and a secure income were established. Nor were the handmaid of God lacking in opportune aids from divine Providence: a house for scholars and lodging for teachers was offered by Lady Artemisia Marzanti; companions, Hieronyma Coluzelli and Portia Bacci, were added as teachers for the girls; and several students were enrolled. Thus, with the consent and authority of the Most Reverend Bishop Urban Sacchetti of Viterbo, and with the approval of the Reverend Father Charles de Noyelles, the General Prefect of the Society of Jesus, on the feast of St. Rose of Lima, in the year 1685, Rosa, at the age of twenty-seven, entered the house prepared for the establishment of schools, together with her companions. These mistresses, adorned with all necessary knowledge and virtue, taught the girls; and the girls, in turn, repeated what they had learned at home, thereby fostering a considerable degree of piety and religion.

[*Latin ed. p. 269*]

26. These endeavors proceeded successfully, even though some individuals were not sparing in their harsh criticisms of the Handmaid of God, her companions, and the Institute itself; nor were there lacking other difficulties, such as the frail health of Sister Portia Bacci, who was unable to continue in her laborious work at the school; and, above all, the departure of the most prudent Master, Father Martinelli, who, some years after the founding of the school, was sent to the Lauretanum College of Illyria, belonging to the Society of Jesus, to teach sacred theology. Meanwhile, while these things were happening, the Bishop of Montisfaliscio, Marcus Antonius Cardinal Barbadicus, a man distinguished by his sanctity, dignity, and zeal for the pastoral office, was earnestly intent on properly instructing the girls within his episcopal city and diocese. When he heard

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that Rosa Venerini had founded a school for the Christian instruction of girls in the city of Viterbo, with the consent of the esteemed Bishop of that diocese, he invited the Handmaid of God to the city of Faliscoduno, and, with her counsel and assistance, a school for girls was founded in that city; and Rosa, at the command of the Bishop, also provided instruction in several other diocesan towns, to the great satisfaction of the Bishop, who did everything in his power to ensure that the Handmaid of God remained in Faliscoduno, for the purpose of directing the schools. The pious Virgin, however, knew very well the inconveniences and dangers to which her school in Viterbo would be subject, due to her own absence. Nevertheless, she readily promised the esteemed Bishop that she would visit the schools of the episcopal city, and of the entire diocese, annually, or more often if circumstances required. In the meantime, Lucia Filippini, a young woman from Cornetana, who, under the instruction of Rosa Venerini in Faliscoduno, had shown the best examples of virtue and learning, was presented by the Handmaid of God to the esteemed Bishop, so that she might preside over all the diocesan schools in her place. The prudent Pastor, considering this, risked much, with the expectation and the outcome that the entire life of the Blessed Lucy, her outstanding works, and her remarkable virtues demonstrated. When Rosa returned to Viterbo, she, with great spirit and all her strength, sought to complete the Institute that had been begun for the greater glory of God, to promote the girls in religion and piety each day, and to extend the schools to other dioceses, as requested by the Bishops and other religious men. In that very city, in order to fulfill the wishes of the Most Holy Pope Clement XI, the first school of the Piarist Sisters for girls was opened in the year 1707, through the efforts of Blessed Lucy Filippini, who was called from the city of Faliscoduno for this purpose, and who, after a few months, returned to Faliscoduno, to the school that she directed. Finally, in the year 1712, Rosa Venerini, after much deliberation, opened a school near Saint Mark, which the Most Holy Pope Clement XI himself deigned to visit, praise, and approve in the year 1714. Another school was also opened in that city by the illustrious Foundress, near Saints Vincent and Anastasius; and in many other places, especially in the States...

[*Latin ed. p. 270*]

Acts of the Apostolic See - 270 - As official records, at the request of ecclesiastical authorities, the Institute of the Daughters of Saint Mary, for the great glory of God and the salvation of souls, founded similar schools, which have flourished widely and continue to flourish to this day. The Daughters of Saint Mary, as the people themselves have called them from the beginning, are those most beloved Mothers and Founders, known as the Sisters of Saint Rose of Viterbo; approved by Apostolic authority, and endowed with their own statutes, they are governed and administered by their General Superior and her council. Their Institute is highly honored

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by a Cardinal Protector, appointed by the Roman Pontiff. But, returning to the words of the most holy Mother herself, the Handmaid of God was always devoted to prayer and labor, to the reception of the Sacraments, to spiritual readings, and to other exercises of piety, and was most devoted to the Passion of the Lord, to the Immaculate Virgin, to the Angels, and to the titular Saints; she was moderate in food and sleep, very attentive to her duties, and a true example and model of teaching and piety, and shone more and more each day. Finally, the Handmaid of God, after enduring long labors, prolonged sorrows, and grievous pains, and a certain aridity of spirit, with the greatest patience, and in perfect conformity with the divine will, after being duly refreshed and strengthened by the Sacraments of the Church, fell asleep in the Lord in Rome, on May 7, 1728. After a solemn funeral, in the church of the Most Holy Name of Jesus in the Farnese palace, with a great throng of the people, the body of the Handmaid of God was laid to rest there, in the vault of the Daughters of Saint Mary. And in the year 1928, on May 7, the anniversary of her precious death, more than two centuries later, many Sisters from the Venerini family, along with their students, gathered at the same church of the Most Holy Name of Jesus, where they attended the Holy Sacrifice of the Mass with religious piety, in memory of the most deserving Founder and Mother. Finally, the long-awaited and desired day arrived, and the cause of the beatification and canonization of the Handmaid of God was discussed in the Sacred Congregation of Rites. After the ordinary investigations were begun and completed in this esteemed city and in the city of Viterbo, concerning the reputation of the sanctity of life, virtues, and miracles of the Venerable Rose of Viterbo, and after these were presented to the Sacred Congregation of Rites and subjected to its judgment, and after the writings of the same Handmaid of God were examined and reviewed, and nothing was found to impede proceeding further, according to the order of law, at the urgent request of the Reverend Father Nicholas Monaco, S.J., Rector of the Pontifical College of Latin America, and duly appointed Postulator of this cause, and after considering the letters of the Most Reverend and Right Reverend Cardinal William Van Rossum, Protector of the Institute of the Daughters of Saint Mary, and of the Most Holy Fathers Cardinals Peter Lafontaine, Patriarch of Venice, and Alexis Ascalesi, Archbishop of Naples, and of certain Most Reverend Archbishops, Bishops, and men.

[*Latin ed. p. 271*]

The Holy Congregation of Rites, numbering those of ecclesiastical or civil distinction, having heard the petition of Most Reverend Lady Mary Anne Piccinetti, along with the Superior General of the same Institute and her Council, and Most Reverend and Most Eminent Lord Alexander Cardinal Verde, Promoter of the Cause in question, in the ordinary assemblies of the Sacred Rites Congregation, convened on the aforementioned day

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within the Vatican buildings, proposed the following question for discussion: Whether a Commission for the Introduction of the Cause should be appointed, in this case and for the purpose under consideration? And the Most Reverend Fathers, entrusted with the safeguarding of sacred rites, after hearing the report of the Most Reverend Cardinal Promoter, and after hearing the voice and written opinion of the Reverend Father Charles Salotti, the Promoter of the Cause, having diligently considered all matters, judged it fitting to respond: Affirmative, that is, that the Commission should be appointed, if it pleases the Most Holy [Pope]. May 15, 1928. Subsequently, all of these matters were brought before the Most Holy Lord, our Pope Pius XI, by the same General Promoter, through a report; and His Holiness, having approved the decree of the Sacred Rites Congregation, deigned to sign with his own hand the Commission for the Introduction of the Cause of the Servant of God, Rosa Venerini, Foundress of the Institute of the Pious Sisters, now known by her surname. May 16, 1928.

[Signature] A. CARD. VICO, Archbishop of Porto and Santa Rufina, and of the Holy Roman Church, Prefect.

[Signature] L. Eg S. Angelus Mariani, of the Holy Roman Church, Secretary.

[*Latin ed. p. 272*]

272 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, Sacred Congregation of Rites. Tuesday, July 3, 1928, at the Apostolic Palace in the Vatican, with the presence of the Most Reverend and Most Eminent Cardinals, and with the votes of the Most Reverend Prelates and Theological Consultants, who comprise the Sacred Congregation of Rites, a Preparatory Congregation was held to discuss the question concerning the heroic nature of the virtues exercised by the Venerable Servant of God, Alice le Clerc, Foundress of the Institute of Our Lady.

Tuesday, July 17, 1928, at the Apostolic Palace in the Vatican, the Ordinary Congregation of the Sacred Rites was held, in which, for the judgment of the Most Reverend and Most Eminent Cardinals, who comprise the same, the following matters were presented:

1. Regarding the introduction of the cause for beatification and canonization of the Servant of God, Vincenza Maria Lopez Vicuña, Foundress of the Institute of the Daughters of the Immaculate Conception, for young women dedicated to service.

2. Concerning the granting and approval of the Office and Mass proper in honor of the Blessed Luke Belludi, Confessor, a member of St. Anthony.

3. Concerning the granting and approval of the Office and Mass proper in honor of the Blessed Charles Hurtrel, Priest of the Order of the Minims, and Lodovico Hurtrel, Deacon in the Archdiocese of Paris, Martyrs.

4. Concerning the granting and approval of the Office and Mass proper

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in honor of the Blessed Hugo Fossense, Abbot of the Prémontré Order.

5. Concerning the granting and approval of the Office and Mass proper in honor of the Blessed Osanna of Cattaro, Virgin of the Third Order of St. Dominic.

6. Concerning the granting and approval of the Office and Mass proper in honor of the Blessed Mary, Virgin of the Rosary, also known as "of Chiquinquira."

7. Concerning the revision of the writings of the Servant of God, John Baptist of St. Michael the Archangel, a professed priest of the Barefooted Clerics of the Holy Cross and Passion of Our Lord Jesus Christ.

8. And finally, concerning the revision of the writings of the Servant of God, Pius of St. Louis, a professed cleric of the Barefooted Clerics of the Holy Cross and Passion of Our Lord Jesus Christ.

Tuesday, July 24, 1928, at the Apostolic Palace in the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Reverend and Most Eminent Cardinals, the Most Reverend Prelates, and the theological consultants, who comprise the same, discussed and gave their votes on the question of the virtues in a heroic degree in the cause of beatification and canonization of the Servant of God, Corrado of Parzham, a lay professed of the Order of the Minor Capuchins.

[*Latin ed. p. 273*]

From the Roman Curia Diary:

SECRETARY OF STATE

By Apostolic Brief, the Most Holy Father Pius XI, reigning happily, has deigned to appoint:

May 6; June 15; June 21; June 28; July 2; July 3, 1928.

The Most Reverend Cardinal Francesco Ragonesi, Protector of the "Compañia de Hermanas de la Crux de Sevilla."

His Excellency Monsignor Gaetano Cicognani, titular Archbishop of Ancira, Apostolic Nuncio to Peru.

His Excellency Monsignor Giovanni Beda Cardinale, titular Archbishop of Chersona, Apostolic Nuncio to Lisbon.

The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Sisters of Santa Maria, Franciscan Tertiary Nuns (St. Louis, Missouri).

The Most Reverend Cardinal Alessio Enrico Lépicier, Protector of the Sisters of St. Joseph (Tarbes).

The Most Reverend Cardinal Luigi Capotosti, Protector of the Franciscan Sisters of the Afflicted (Warsaw).

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Assisting at the Papal See:

May 2, 1928.

His Excellency Monsignor Ismaele Perdomo, Archbishop of Bogota.

Apostolic Protonotaries, as if participating:

May 3, 1928.

His Excellency Monsignor Lorenzo Luigi Francesco Rousselot, of the diocese of Ghâlons-sur-Marne.

His Excellency Monsignor Giulio Leopoldo Nottin, of the same diocese.

June 23.

His Excellency Monsignor Michele Bucci, of the diocese of Montefeltro.

June 20.

His Excellency Monsignor Riccardo Barry Doyle, of the diocese of Ferns.

July 19.

His Excellency Monsignor Liberato Dionigi Da Costa, of the archdiocese of Fortaleza.

Domestic Prelates of His Holiness:

May 4, 1928.

His Excellency Monsignor Carlo Uberto Sarazin, of the diocese of Châlons-sur-Marne.

His Excellency Monsignor Gabriele Maria Royer, of the same diocese.

May 9.

His Excellency Monsignor Giuseppe Zumbo, of the archdiocese of Reggio Calabria.

June 4.

His Excellency Monsignor Luigi Cammarata, of the diocese of Caltanissetta.

June 6.

His Excellency Monsignor Desiderato Dubar, of the archdiocese of Cambrai.

June 15.

His Excellency Monsignor Antonio Dedola, of the diocese of Campagna.

June 20.

His Excellency Monsignor Giovanni Pauly, of the archdiocese of Prague.

June 23.

His Excellency Monsignor Giovanni Schaefers, of the diocese of Paderborn.

June 28.

His Excellency Monsignor Francesco Gleiss, of the diocese of Sant'Ippolito.

June 30.

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His Excellency Monsignor Pietro Marzocco, of the diocese of Atri.

July 2.

His Excellency Monsignor Eduardo Gorski, of the diocese of Sandomierz.

July 4.

His Excellency Monsignor Giuseppe Morcos, of the Patriarchate of Jerusalem.

His Excellency Monsignor Carlo Alessandro Leimbach, of the diocese of Fulda.

July 6.

His Excellency Monsignor Teodoro Geiger, of the archdiocese of Bamberg.

His Excellency Monsignor Giuseppe Nagengast, of the same archdiocese.

[*Latin ed. p. 274*]

Acts of the Apostolic See - J874, July 13, 1928. Official Commentary.

Most Reverend Giovanni Battista Dietz, of the Archdiocese of Bamberg.

Most Reverend Andrea J. Clohessy, of the Diocese of Kansas City.

Most Reverend Giacomo J. Me Caffrey, of the same Diocese.

Most Reverend Giuseppe Dos Santos Mauricio (Boma).

Most Reverend Michele Wonisch, of the Diocese of Segovia.

Most Reverend Ulderico Bomeu y Bubio, of the Diocese of Matanzas.

HONORS

By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

The Insignia of the Order of Saint Gregory the Great, civil class: March 20, 1928.

Upon Mr. Giuseppe Scott, of the Diocese of Los Angeles.

The Commander's Cross with Insignia of the Order of Saint Gregory the Great, civil class:

December 4, 1926.

Upon Mr. Francesco Bracht, of the Archdiocese of Koln.

May 30, 1928.

Upon Mr. Eugenio De le poulie, of the Diocese of Lille.

June 30.

Upon Mr. Eduardo Jelen (Czechoslovakia).

The Insignia of the Order of Saint Gregory the Great, civil class:

June 5, 9, 14, 25, July 4, 7, 10, 1928.

Upon Mr. Colomanno Andrassy, of the Archdiocese of Agria.

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Upon Mr. Diran Philippossian, of the Diocese of Alexandria of the Armenians (Egypt).

Upon Mr. Vito Domenico Accettura, of the Archdiocese of Bari.

Upon Mr. Alfredo Angelini (Boma).

Upon Mr. Felice Leone Thiel, of the Diocese of Breslau.

Upon Mr. Angelo De Angeli, of the Archdiocese of Milan.

Upon Mr. Gioacchino Gonzalez y Fernandez, of the Diocese of Madrid.

The Knighthood of the Order of Saint Gregory the Great, civil class:

September 20, 1927.

Upon Mr. Riccardo Staz, of the Archdiocese of Koln.

February 1, 1928.

Upon Mr. Alfredo Buvey, of the Diocese of Tourna-y.

March 24.

Upon Mr. Enrico Lahaye, of the Diocese of Liegi.

May 11.

Upon Mr. Domenico Grillo, of the Diocese of Oppido Mamertina.

June 11.

Upon Mr. Angelo Biello, of the Diocese of Ceneda.

June 14.

Upon Mr. Francesco Bassi, of the Archdiocese of Milan.

Upon Mr. Vincenzo Marinaro, of the Archdiocese of Athens.

June 22.

Upon Mr. Luigi Guglielmo Carlo Blijderistein, of the Apostolic Prefecture of Malang.

June 25.

Upon Mr. Raffaele Bottazzi, of the Diocese of Treviso.

June 26.

Upon Mr. Giuseppe Bonet del Bio, of the Diocese of Barcelona.

June 30.

Upon Mr. Borneo Bennicelli (Boma).

Upon Mr. Giovanni Straub, of the Diocese of Erbipoli.

Upon Mr. Arturo Tirinnanzi, of the Archdiocese of Florence, July 1.

Upon Mr. Daniele Orth, of the Diocese of Spira.

[*Latin ed. p. 275*]

"Diarium 'Romanae Curiae' 5 10 19" July " ":275 1928. To Mr. Giuseppe Lardeur, of the diocese of Arras. To Mr. Claudio Delgado Eiguera, of the diocese of Segovia. To Mr. Paolo Denis du Péage, of the diocese of Lille. To Mr. Pietro Aronio de Borablay, of the same diocese. The Grand Cross of the Order of Saint Sylvester: June 28, 1928. To His Excellency, Mr. Carlo

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Arsenio Henry, Plenipotentiary Minister. The Commanderate of the Order of Saint Sylvester: May 26, 1928. To Mr. Giovanni Alves de Figueredo, of the diocese of Guaxupé. To Mr. Giuseppe Onorio Vieira, of the same diocese. The Knighthood of the Order of Saint Sylvester: June 1, July 1, 3, 16, 1928. To Mr. Emilio Appiano, of the diocese of Asti. To Mr. Carlo Peill, of the diocese of Spires. To Mr. Giuseppe Wilhelm, of the same diocese. To Mr. Antonio Myslivec, of the diocese of Budwéis. To Mr. Elia Coudsi, of the archdiocese of Aleppo. To Mr. Luigi Cachecho, of the same archdiocese.

HIGHER OFFICE BY THE HOLY FATHER'S NAME:

With the letters of His Eminence, the Most Reverend Monsignor, the Holy Father Pius XI, may He reign happily, has deigned to appoint:

Secretaries of His Holiness, Extraordinary:

May 31, 1928. Monsignor Mariano Bijasiewicz, of the diocese of Sandomierz. Monsignor Enrico Gierycz, of the same diocese. Monsignor Bronislao Ekiert, of the same diocese.

June 23. Monsignor Antonio Borek-Dohalsky, of the archdiocese of Prague. Monsignor Ginseppe Kaspar, of the same archdiocese. Monsignor Celestino Pastor, of the same archdiocese. Monsignor Carlo Vrátny, of the same archdiocese. Monsignor Giuseppe Hauer, of the same archdiocese.

June 28. Monsignor Mario Zanin, of the diocese of Belluno and Peltre.

June 30. Monsignor Gustavo Bianchi, of the diocese of Montepulciano.

July 3. Monsignor Terzo Nicolini, of the diocese of Montefeltro.

July 6. Monsignor Antonio Zeitun, of the Patriarchate of Jerusalem.

July 11. Monsignor Ernesto Favagrossa, of the diocese of Cremona.

July 13. Monsignor Antonio Sinaitis, of the diocese of Telsiai.

July 17. Monsignor Angelo Martinelli, of the diocese of Adria.

July 20. Monsignor Luigi Sacchi (Valley of Pompeii). Monsignor Giuseppe Domenico Scotto di Pagliara (Valley of Pompeii). Monsignor Attilio Oriani (Boma).

[*Latin ed. p. 276*]

Acts of the Apostolic See - Official Commentary 276. Chamberlain *segreto* of Sword and Mantle, *Soprannumerario* of His Holiness: June 25, 1928. Mr. Jótaro Paszkowski, of the archdiocese of Warsaw. Chamberlain of Honor in purple vestments of His Holiness: June 25, July 3, 1928. Monsignor Stanislao Mystkowski, of the archdiocese of Warsaw. Monsignor Luigi Mariotti, of the diocese of Montefeltro. Chamberlain of Honor of Sword and Mantle, *Soprannumerario* of His Holiness: May 31, June 22, 1928. Mr. Wladislao Jelski, of the diocese of Sandomierz. Mr. Salvatore M. de Ayerbe y Marin, of the diocese of Huesca. Secret Chaplain of Honor of His Holiness: June 13, 1928. Monsignor Giuseppe Koncz, of the dio-

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cese of Vácz. Monsignor Alessandro Sághy, of the same diocese. June 15. Monsignor Michele Umek, of the diocese of Lavant. Chaplain of Honor *extra Urbem* of His Holiness: June 1, 1928. Monsignor Angelo Lolli, of the archdiocese of Eavehna. NECROLOGY: April 9, 1928. Monsignor Michele O' Farrell, Bishop of Bathurst. June 2. Monsignor Santino Taveggia, Bishop of Dinajpur. July 20. Monsignor Giovanni Tavares de Moura, Bishop of Garanhuns.

[*Latin ed. p. 277*]

Year XX - Vol. XX No. 9, September 10, 1928

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XI

LETTERS

ENCYCLICAL TO THE MOST REVEREND PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY PASTORS OF PLACES MAINTAINING PEACE AND COMMUNION WITH THE APOSTOLIC SEE: CONCERNING THE PROMOTION OF STUDIES OF ORIENTAL AFFAIRS.

PIUS PP. XI

TO THE VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

It is well known that those who have diligently studied the annals of the Catholic Church, or have even briefly examined them, are aware of the efforts made by Our predecessors in past centuries to promote the study of Oriental affairs, especially among the clergy. For they knew, and rightly so, that the many evils and that most grievous schism, which had separated so many, and once flourishing, Churches from the root of unity, had arisen primarily from the ignorance and contempt of peoples, and also from preconceived opinions, which had been fostered by long-standing animosity. And they knew that, unless these obstacles were removed, no remedy could be applied to so many evils.

Indeed, if we were to briefly mention some documents from those very ages in which the ancient bonds of unity began to weaken, which testify to the concern and solicitude of the Roman Pontiffs in this matter, it would be

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evident to all with what benevolence, indeed, with what veneration, both Apostles of the Slavs, Cyril...

[*Latin ed. p. 278*]

278 "The Acts of the Apostolic See – an official and detailed account – demonstrate the solicitude and the singular honors bestowed upon it; and with the same dedication, assistance was provided to the legates sent to the eighth ecumenical Council, held in Quarten, Constantinople. For scarcely before, a lamentable division had separated a part of the Lord's flock from the Roman Pontiff, the supreme pastor divinely established. These sacred gatherings, celebrated one after another to promote the affairs of the Church among the Eastern peoples, are as follows: at Bari, near the tomb of St. Nicholas of Myra, where St. Anselm, that illustrious Doctor of Augusta and Archbishop of Canterbury, moved the minds and hearts of all with his doctrine and the sanctity of his life; at Lyons, where those two lights of the Church, the angelic Thomas and the seraphic Bonaventure, were convened by Gregory X, although one was taken in the very journey, and the other amidst the grave labors of the Council; at Ferneres and Florence, where, with the readily available ornaments of Eastern Christianity and the Roman Cardinals, Bessarion of Mcaena and Isidore of Kyiv, the truth of the Catholic dogma, confirmed by reason and illuminated by Christian charity, was intended to open a path to reconciliation with those Eastern Christians and to lead them back to the Supreme Pastor. These few things, Venerable Brothers, which we have thus far recounted, clearly demonstrate the paternal solicitude and dedication of this Apostolic See towards the Eastern nations; these are indeed more prominent, but by their very nature, rarer. However, many other benefits, never interrupted by the Roman Church, but rather, as it were, a continuous and daily outpouring, have been extended to all regions of the East, especially through religious men who devoted their very lives to the benefit of the Eastern nations. Encouraged by the authority of this Apostolic See, these generous men, primarily from the Order of St. Francis of Assisi and from the Dominican religious families, established new houses and provinces of their Order, and with great effort, cultivated not only Palestine and Armenia, but also other regions, where the Eastern peoples, subjected to the domination of the Tartars or Turks, were forcibly separated from the Roman..."

[*Latin ed. p. 279*]

Acta Pii PP. XI 279 •[They] would be lacking in unity, and would be deficient in the best and most religious disciplines. Indeed, those who bore these insignia had already demonstrated, from the beginning, that they had thoroughly understood and perceived the intentions of the Apostolic See; the Doctors of the University of Paris, as has been recounted, in order to conform to the wishes and desires of that See, established a certain Eastern

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college connected to their university: and Our Predecessor, John XXII, not long after, diligently inquired as to how this college might flourish and bear fruit.

To this are added other matters no less noteworthy, attested by the monuments of literature of those times. Humbert of Romans, a most wise man, the General Master of the Order of Preachers, in the book which he wrote "concerning those matters which seemed to be to be treated at the General Council celebrated in Lyons," recommended the following, individually, as necessary for conciliating the minds of the Orientals: knowledge or expertise in the Greek language, "because through the diversity of languages, the nations are gathered together in the unity of faith"; then, a collection of Greek books; and also, a suitable supply of our own books translated into the languages of the Orientals; and he also urged his brothers, assembled in a general chapter at Milan, to make great efforts in the study and cultivation of the languages of the Orient, so that they might prepare themselves, and, if God willed, be ready for missions to those lands. Roger Bacon, a most learned man of the Franciscan family, and Clement I, Our Predecessor, that virtuous man, not only wrote learnedly about the languages of the Chaldeans, the Arabs, and the Greeks, but also explained other matters pertaining to that knowledge. Following their example, Raymond Lull, also a man of singular learning and piety, at the request of Our Predecessors, Celestine V and Boniface VIII, obtained, with boldness conceived according to the exigencies of the times, certain things concerning the affairs and studies of the Orient, and concerning one particular matter.

[*Latin ed. p. 280*]

280 Acta Apostolicae Sedis - A commentary, officially prepared for those most eminent Fathers, concerning those sacred expeditions and those constant endeavors, both among the Tartars, Saracens, and other unbelievers, and also among those "schismatics" to be restored to the unity of the Church. But that which is most solemn and especially noteworthy is that, as they relate, a decree was issued and promulgated by Clement V, Our predecessor, at the general Council of Vienne, with which Our own Eastern Institute seems to be foreshadowed: "With this sacred Council approving, We provide that schools be established in the aforementioned languages, wherever the Roman Curia may reside, as well as in Paris, Oxford, Bologna, and Salamanca, and We decree that in each of those places there should be two men, sufficiently learned in the Hebrew, Greek, Arabic, and Chaldean languages, who, being experts in each language, shall govern the schools there, and who, faithfully translating books on those languages into Latin, shall diligently teach those languages themselves, and shall instill a studious knowledge of them in those being instructed; so that those who are instructed and taught in such languages may, with God's help, produce the hoped-for

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fruit, propagating the faith fruitfully among those unbelieving peoples..." 1. Indeed, among those Eastern nations, with all things so disturbed at that time and with most of the aids to learning scattered, the minds of men, otherwise most perceptive, could scarcely be enlightened and instructed in higher doctrines. Therefore, We know that it was also the concern of Our predecessors that, while Oriental instruction was present in the principal seats of learning or Universities of that time, especially that certain suitable seminaries might be established in this city, from which the students of those nations, most diligently instructed in all the ornaments of learning, might be prepared to descend into the arena to contend in the good fight. Therefore, first, monasteries and colleges were established in Rome for the Greeks and Ruthenians, and houses were assigned to the Maronites and Armenians: Denifle-Chatelain, Chartul. Univ. Paris, vol. II, no. 695.

[*Latin ed. p. 281*]

The acts of Pope Pius XI, however, clearly demonstrate the benefit to souls and the progress of doctrine, whether through liturgical matters or other disciplines, which the Sacred Congregation for the Propagation of the Faith has diligently promoted in various Oriental languages, or through the most precious Oriental codices which the Vatican Library has carefully collected and religiously preserved. And this matter has not been without its obstacles: for as we have shown above, Our predecessors understood that a greater knowledge of Oriental affairs among the Westerners greatly contributes to fostering mutual charity and esteem, and they strove with all their might to achieve such a good. Gregory XVI is a witness, who, elevated to the highest office of the Supreme Pontificate in the very year in which he was about to undertake a pontifical legation to Alexander I, Emperor of Russia, had diligently studied Russian affairs; Pius X is a witness, who, both before and after the convocation of the Vatican Council, more earnestly recommended the study of Oriental rites and doctrines; Leo XIII is a witness, who, with such love and pastoral concern, pursued the Copts and the Slavs, and all Orientals, that, in addition to the new Augustinian family called after the Blessed Virgin Mary Assumed into Heaven, he also encouraged other religious congregations to increase their knowledge of Oriental affairs, and he established new colleges for Orientals, both in their regions and in this very city, and he praised the flourishing and beloved University of the Society of Jesus in Beirut with the highest commendations; and Pius X, who, through the Pontifical Biblical Institute established in this city, kindled a new zeal for Oriental affairs and languages in the hearts of many, and this not without a most joyful harvest of results. This paternal concern for the Oriental peoples, received as a sacred inheritance from Pius X, Our predecessor Benedict XV has most diligently emulated, and, as far as his strength allowed, he has contributed to the support and advancement of Oriental affairs, not only by establishing the Sacred Congregation for all

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rites and affairs of the Orientals, but also by... "a special center for higher studies on Oriental affairs in this city, of the Christian..."

[*Latin ed. p. 282*]

The Acts of the Apostolic See – Official Commentary on the name, established "that it might be founded," and adorned with "all the apparatus which the learning of this age demands, and with the most expert doctors in each field, and with scholars from the Orient," 1 indeed, with the faculty "to confer doctoral degrees, solely in ecclesiastical disciplines pertaining to the Eastern Christian peoples," 2 which would benefit not only the Easterners, or even those separated from Catholic unity, but especially Latin priests who either wished to dedicate themselves to sacred learning or to perform sacred ministry among the Orientals. Therefore, the highest praise is due to those most learned men who, for almost four years, diligently worked to imbue the students of the Institute with Eastern disciplines. However, a not insignificant obstacle hindered the further growth of this very promising Institute, for although it was closer to the Vatican buildings, it was further from that part of the city which is most populated. Therefore, since Pope Benedict XV had intended to do this, and we, from the beginning of our pontificate, wished to bring it to fruition, we decreed that the Oriental Institute be transferred to the buildings of the Biblical Institute, since they are closely related in studies and purpose, and, with that intention, we would grant it its own special seat as soon as circumstances permitted. Furthermore, taking care that there would never be a lack of men capable of teaching Eastern disciplines, and believing that this would be more easily achieved if we entrusted the administration of this important task to one religious family, 3 in our own letters, dated September 14, 1922, we instructed the Superior General of the Society of Jesus to, out of love and obedience to the Holy See and to the Vicar of Christ, overcoming all difficulties, to assume the entire administration of the Institute according to these laws: that, with the supreme magistracy of the Institute itself entrusted to Us and to Our successors, the Superior [Benedict XV, Motu proprio Orientis catholici, October 5, 1917. Acts of the Apostolic See, 2, p. 531-533]. [Benedict XV, Apostolic Letter Quod Nobis, September 25, 1920. Acts of the Apostolic See, 3, p. 440-441]. [Our Predecessor. Acts of the Apostolic See, 14, p. 545-546].

[*Latin ed. p. 283*]

From the Acts of Pope Pius XI, 283: The General of the Society of Jesus was to select men suitable for the duties of the Institute, whether they be superiors or professors; and also, both personally and through the President, to propose those whom he had chosen to be approved by us and our successors for assignment to the various disciplines of the Institute, and finally, to report all that seemed conducive to the safety and growth of the

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same Institute. Indeed, after six years had elapsed, this was decided, and although we give thanks to God for the most joyful harvest of our labors, it was not without a certain divine inspiration. For, although the number of students and auditors, as is natural for this Institute, is not and will not be very large, it has nevertheless been sufficient to delight us greatly, so that a growing number of men, day by day, will soon emerge from this shadowy gymnasium into the open field, equipped with the defenses of doctrine and piety, which seem likely to be of considerable benefit to the East. And at this time, we commend most strongly the Ordinaries, whether Bishops or superiors of religious families, who, having been earnestly requested by us, have sent several of their priests from the most diverse regions and countries, from the East and the West, to the city to be instructed in Eastern disciplines; and we also urge the superiors of other congregations, who are spread more widely throughout the world, not to neglect to send to this our Eastern Institute those students whom they know to be more apt and inclined to such studies. May it be brought to your minds, Venerable Brothers, what has been more fully disseminated in the Encyclical Letters « Mortalium animos ». For who can now ignore how frequently discussions are mingled with certain notions of unity, entirely foreign to the mind of Christ, the Founder of the Church, concerning the care of Christians among all peoples? Or who has not heard of the discussions that are widely debated in many parts of Europe, and especially in America, and which are of the gravest importance, when it is inquired whether Eastern congregations are in agreement with the Roman Church or still dissent from it? But if the students of our seminaries,

[*Latin ed. p. 284*]

284 Acta Apostolicae Sedis - The Official Commentary, which is certainly to be welcomed, contains matters concerning the errors of the Novatians, thoroughly imbued with a doctrine that, while their arguments may indeed be easily detected and refuted, those very individuals are, for the most part, not instructed in that doctrine by which they might form a sound judgment, in questions concerning the manners and customs of the Orientals, and concerning their legitimate rites, so as to maintain the unity of the Church with such sanctity, when arguments of this kind expose a grave deficiency and require a particular and most careful study. Therefore, since nothing whatsoever should be neglected which appears to contribute to the restoration of the most desired unity of that conspicuous part of the Lord's flock with the true Church of Christ, or to fostering greater charity towards those who, with diverse rites, are intimately attached in mind and spirit to the Roman Church and the Vicar of Christ, We earnestly implore you, Venerable Brothers, that each of you should take care to select at least one of your priests, who, being thoroughly instructed in Oriental disciplines, will be prepared to impart them suitably to the students of

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the Seminary. Indeed, We are not unaware that the Catholic Universities have established a certain faculty, dedicated to Oriental matters; and We are pleased to learn that this office, which We ourselves have authorized and supported, has been diligently undertaken in Paris, Louvain, and the Islands. As in some other centers of theological studies, We rejoice that, at the expense of the civil authorities, and not without the consent and encouragement of the Holy Prelates, similar institutions for Oriental disciplines have recently been established. However, it is not difficult to have at least one doctor in each theological seminary, who, along with discipline, whether historical, liturgical, or canonical, can impart at least some elements of Oriental matters. And thus, it is necessary to derive a considerable benefit for the minds and spirits of the students, by turning them towards the doctrines and rites of the Orient; and this not only for the benefit of the Orientals, but also for the students themselves, who will thereby acquire a more abundant knowledge of Catholic theology and the Latin discipline, and conceive a stronger love in their hearts for the true Bride of Christ, of whom...

[*Latin ed. p. 285*]

The acts of Pope Pius XI reveal a wondrous beauty, and in the very variety of rites, a unity that shines forth with greater splendor. Having considered all these advantages that arise for the Christian cause from the institution we have described, we have deemed it our duty to spare no effort to ensure that the Oriental Institute, which we have established, not only provides the safest possible environment, but also flourishes, as much as possible, with ever-increasing growth. Therefore, as soon as it was possible, we desired to assign to it a suitable location, namely, the building adjacent to the Basilica of Saint Mary Major in the Esquiline district, and we first allocated funds for the redemption of the Antonian house and for adapting it to the needs of the new institute, funds which were provided through the generosity of a most munificent prelate, recently deceased, and of a pious man from the United States of America, to whom we earnestly desire and pray for the highest heavenly rewards. It is also worth mentioning that assistance has been provided to us from Spain, enabling us to adorn the new institute's library with a more extensive and valuable collection. Having learned, through years of experience in the management of the Ambrosian and Vatican libraries, how important it is to equip this new library with instruments that will allow both professors and students to readily draw knowledge of Oriental matters from a rich and abundant source, even if sometimes obscure and unknown, and to derive it for the public good, we will, despite the difficulties that we foresee, which are neither few nor light, dedicate ourselves to all matters pertaining to the regions, customs, languages, and rites of the East. We shall be most grateful if anyone, out of piety towards the Vicar of Christ, will assist us in this undertaking, either

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by providing funds or by donating books, manuscripts, tablets, or other objects that bear witness to the Christian heritage of the East. And thus, we are confident that the nations of the East, when they have seen with their own eyes the most brilliant monuments of the piety, learning, and arts of their ancestors, will be clearly shown how highly esteemed, true, lasting, legitimate, and orthodox is the tradition of the Roman Church.

[*Latin ed. p. 286*]

Acta Apostolicae Sedis - Official Commentary 286: Let the Church be held in esteem, and with what reverence it is preserved, defended, and propagated. With all these things as most powerful arguments, as it is reasonable to hope, may many of the Eastern [Christians], abandoning ancestral glories and preconceived opinions, return to the most desired unity, which is not a deficient unity, but – as befits true followers of Christ, to be comforted in one fold under one Shepherd – is founded on a complete and open profession of faith. We earnestly desire that this most joyous day may finally dawn upon the Christian world, and we implore God with fervent prayers. In the meantime, perhaps, Venerable Brothers, it may be helpful to briefly indicate in what way our Eastern Institute, cooperating with us, applies its industry and labor to this very important work.

There are two kinds of studies with which the training of doctors is completed; one which is contained within the domestic halls, the other which is brought forth publicly, through the publication of Christian documents from the East, or through the exploration of those things still unexplored, or those forgotten by the ravages of time. Indeed, in the very instruction of the younger students, besides the theology of the dissenters, we gladly mention above all else the explanation of the Eastern Fathers, and also all things pertaining to the approach and method of studying the East, as well as to history, liturgy, archaeology, and other sacred disciplines, and the various languages of those nations. We have also been able to add, which, perhaps, had been unheard of until now in the Roman academies – Byzantine institutions and Islamic ones. What singular goodness of Divine Providence it was that we were able to appoint to this very useful discipline a man who, born of the Turkish nation, after long studies, inspired by the Divine Spirit, embraced the Catholic religion and was raised to the priestly dignity, and who was deemed most suitable to teach students, as many as will be engaged in the sacred ministry among their people, the method by which, whether with simple people or with men of more refined learning, the law of one and the same God and the Gospel may be happily promoted.

[*Latin ed. p. 287*]

From the Acts of Pope Pius XI, 287: No less important are the efforts to promote the Catholic name and to foster legitimate unity among the faithful, which are furthered by the publications and endeavors of the Ori-

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ental Institute. For these volumes, inscribed "Orientalia Christiana," and many of which are written by the Institute's own scholars, while others are prepared by other learned men expert in Oriental affairs, all under the guidance of the Institute, have been published in recent years. They either explain the ancient and present conditions of this or that people, often unknown to us Westerners; or they shed new light on the religious history of the Orient, drawn from hitherto unknown documents. Furthermore, they describe the relationships between Eastern monks and Patriarchs with this Apostolic See, and the solicitude of the Roman Pontiffs in safeguarding their rights and interests; they also compare and reconcile the theological opinions of those who dissent with the Catholic truth regarding the Sacraments and the Church itself; and they also illustrate and explain Oriental codices. Finally, lest we proceed further in our enumeration, there is nothing pertaining to sacred disciplines, or bearing any connection with Eastern culture – such as, for example, the Greek vestiges preserved in Lower Italy – that would seem foreign to the diligent studies of these men. Given these circumstances, how can one fail to be filled with firm hope that the most benign Redeemer, Christ Jesus, who, moved by the pitiable plight of so many, long strayed from the right path, and who favors our endeavors, will finally gather his sheep into one fold under one Shepherd? Especially since among those peoples, so great a part of divine Revelation is religiously preserved; and sincere obedience to Christ the Lord, and singular love and piety towards his Immaculate Mother, and the use of the Sacraments themselves, flourish. Therefore, since God, in his goodness, has determined to use men, and especially priests, as instruments for the completion of the work of human reparation, what remains, Venerable Brothers, except that we repeatedly, and as vehemently as we can, urge you to...

[*Latin ed. p. 288*]

288 Acta Apostolicae Sedis - Official Commentary: We earnestly implore you to join us, not only in mind and spirit, but also to contribute your efforts and labor, so that the day may arrive sooner, the most desired day, when not a few, but rather the majority of the sons of the Greek, Slavic, Eumenian, and other Eastern nations, previously separated, may be restored to their former communion with the Roman Church, and we may greet them. While we contemplate the great joy that is to be brought about, with God's help, and which we have begun and hope to complete, we see ourselves as comparable to that father of the family whom the Lord Christ invites to the supper, urging them to come: "for everything is now ready" (Luke XIV, 17). Applying these words to our own affairs, we strongly urge you, Venerable Brothers, both as a whole and individually, to devote all your efforts to the study of Eastern affairs, and to lend your spiritual strength to us in accomplishing this great work. And thus, with all obstacles to the most desired unity removed, and with the blessed Virgin Mary, the Immaculate Mother

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of God, and with the most holy Fathers and Doctors of the East and West as our patrons, may we one day embrace those brothers and sons who have been so long separated from us, uniting them in the closest charity, which is firmly founded upon the truth and the full profession of the Christian law. That our endeavors may have a most blessed outcome, we impart to you, Venerable Brothers, and to your flocks, the apostolic blessing, as a pledge of heavenly favors and of our paternal benevolence. Given at Rome, at Saint Peter's, on the eighth day of the month of September, in the feast of the Nativity of the Blessed Virgin Mary, in the seventh year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 289*]

289 Acts of Pope Pius XI, LETTERS I

TO THE Most Reverend Father John M. Chabert, General Moderator of the Society of Lyons, for the Propagation of the Faith in Africa: CONCERNING THE PRAISES OF THE MISSIONARY MEN Melchior Marion de Brasiliae and Augustine Planque, FOUNDERS OF THE SOCIETY.

PIUS XI. Beloved sons, health and apostolic blessing.

We have learned with great pleasure that the memory of the most distinguished men, Melchior Marion de Brasiliae and Augustine Planque, is to be celebrated among you soon; that the remains of the former, your venerable founder, have been brought from Lyons in Africa, and that the hundredth anniversary of the birth of the latter, who devoted so much effort to the growth of this society, is to be observed. Indeed, it is clear that both of them have deserved the highest praise in both religious and civil matters. For that ardent herald of the Gospel, Marion de Brasiliae, after accomplishing many excellent deeds, and after being raised to the dignity of a bishop, governed the vicariate of Coimbatorensem, always obedient to the Apostolic See, and thus founded your Society, so that it might bring the name of Christ to one of the then unexplored regions of Africa. And it is remarkable how much abundance of blessings his missionary family, newly founded by the Lord, has received through his untimely death. For Augustine Planque, following in his footsteps with courage, contributed greatly to the growth of your society, scarcely having taken up the administration of the vicariate of Sierra Leone, when he died of the plague along with his companions. Under his leadership, not only did the number of missionaries and missioners increase immensely, but also other vicariates in Africa were established through their efforts, among which was the vicariate of Dahomey, a region very dangerous due to the savagery of its inhabitants, which Father Planque especially desired to bring to the Christian faith. Therefore, Augustine Planque is rightly considered one of the founders of your Society among you, and is therefore worthy to be solemnly commemorated by you in Lyons, at the very seat of the Society. Therefore, let this remembrance inspire all of you who are members of

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this institute; let you constantly consider that there is nothing more sacred on earth, nor more excellent, than the Kingdom of Christ, striving for the salvation of souls, and expanding it far and wide. We trust that, under the protection of the Virgin Mother, your vast efforts will be fruitful.

[*Latin ed. p. 290*]

290 _ Acta Apostolicae Sedis - Commentarium, Officiale _____ _ _____ _____ . May the field, daily more abundantly filled with joyful fruits, and with opportune assistance obtained through prayer, be a good omen, and also a sign of Our paternal benevolence; therefore, to you, beloved son, and to all those who belong to the Society, we impart, in the Lord, our most loving apostolic blessing. Given in Rome, near Saint Peter, on the eighth day of the month of March, in the year 1927, in the seventh year of Our pontificate. PIUS PP. XI.

ADEMUMP. D. ALBXIUM, T. S. CALLISTI S. R. E. PRESB. CARD. ASCALESI, ARCHIEPISCOPUM NEAPOLITANUM: CONCERNING THE CATECHETICAL CONVIVIUM HELD IN THE REGION OF CAMPANIA.

PIUS PP. XI. Beloved son, greetings and our apostolic blessing. — Since so many gatherings are happily held in this age throughout the Catholic world, concerning all matters pertaining to religion, and associated good men increase, we have learned with pleasure that a meeting is to be held soon in this most distinguished seat of yours, so that the Bishops from the Region of Campania, together with the clergy and chosen men from the people, may more diligently promote the study of the catechism, and, after exchanging counsel, deliberate. Indeed, it is most necessary to spread the knowledge of heavenly things more and more widely each day. For what can contribute more to the salvation of souls and to a more virtuous life than Christian wisdom, by which all things are restored in the Savior God, and by which, while upholding the principles of truth and justice, faithful people are led to prosperity? And you, in particular, will rightly demonstrate this in various gatherings, namely that not only children but also adults must be instructed in the catechism; for it is, indeed, incredible, especially at present, how much ignorance of Christian doctrine exists among people of all orders and ages. Therefore, since the matter at hand is of such great importance, all, both clergy and laity, as the Council of Trent urges, ought to spread the catechism, lest, in so much study and investigation of all things, the knowledge of religion, which is the most important of all, be neglected. And we are pleased and greatly commend the diligence of all those who are preparing for the meeting, since what you write, beloved son, has greatly moved the hearts of all, and we hope that the sacred ceremonies will be held so that the desired fruits may be

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attained.

[*Latin ed. p. 291*]

Acta Pii PP. XI 29, diligently employed. Meanwhile, confident that the clergy and the people, responding to the cares of the sacred pastors, will diligently apply those things which they have learned to good use, as a sign of the auspiciousness of divine works and also of Our paternal benevolence, We impart to you, beloved son, with a generous spirit, Our apostolic blessing, to all the Bishops of Campania and to all those who participate in the gatherings. Given in Rome, near St. Peter's, on the tenth day of the month of April, in the year 1928, the seventh of Our pontificate. PIUS PP. XI, to the Most Reverend and Most Excellent Father, Dionysius, Titular of the Holy Martyrs Nereus and Achilles, Archbishop of PHILADELPHIENSEM, upon the completion of his twenty-fifth year in the episcopate. PIUS PP. XI, beloved son, greetings and apostolic blessing.

Indeed, We desire nothing more than that those men, worthy of praise, who have shown great skill and dedication in the performance of sacred duties, should be honored; and among these, We believe that you are included, therefore We have gladly received the news that you will soon joyfully complete your twenty-fifth year since you were raised to the episcopal rank. For in the four dioceses which you have subsequently governed, you have always been accustomed to lead your clergy and people by an excellent example of virtue, rather than by authority; and with great strength of spirit, you have demonstrated your ability to overcome difficulties, to refute errors, and in all things to promote the growth of religion; and it is truly said that you have always possessed the best qualities of a good pastor. But what is especially worthy of your praise is your singular devotion to the Vicar of Christ, by which you have not only obeyed the norms of the pontificate, which is indeed the solemn duty of sacred pastors, but you have also been accustomed to regard the commands of the same as if they were sacred. Therefore, it is always your greatest concern to offer assistance to the Pastors of the Church, to foster the most active charity of this people for the propagation of the Christian name, to alleviate the calamities of the people, and to assist the Apostolic See in times of need. And in this great variety of works, you do not neglect the proper instruction of the young clergy, so that they, being instructed in all piety and doctrine, may be worthy of the times and of their own excellent ministry. And this endeavor...

[*Latin ed. p. 292*]

292 Acta Apostolicae Sedis - The official commentary also testifies to this, concerning the small seminary recently founded by you; and with a joyful heart, we have learned that this magnificent building will be dedicated on that very day by Our apostolic delegate, when you will celebrate the auspicious event of your episcopate. We, however, separated by so vast

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a space of land and sea, will be present in spirit at this celebration, as We, adorned with the crown of your merits, will offer fervent prayers and blessings for you, performing sacred rites publicly and solemnly. And to all these wishes, We gladly add this, specifically imploring God that He may preserve you, both in mind and body, for as long as possible, and grant you new additions to your merits each day. Meanwhile, to enhance the splendor of this joyous occasion and to increase its benefits, We grant you, in Our name, the dispensation you request, offering it fully, so that it may be obtained according to the usual conditions of the Church. May the blessing, a harbinger of heavenly gifts and a witness to Our special benevolence, be a testament to you, Our beloved son, and to the clergy and people under your care, which We bestow upon you with the greatest affection in the Lord. Given in Rome, at Saint Peter's, on the tenth day of the month of May, in the year 1837, in the seventh year of Our pontificate. .., PIUS PP. XI

To the Most Reverend Father Andrew, Titular Bishop of St. Lawrence in Damasus, Prefect of the Sacred Congregation, on the occasion of his sixtieth anniversary of ordination.

PIUS PP. XI

Beloved son, greetings and apostolic blessing.

We give thanks to God with you for having so graciously guided the course of your life that you will soon, on the feast of the Principal Apostles, celebrate the sixtieth anniversary of your priestly ordination, and for having strengthened your virtue so that, over so long a period of years, you have accomplished many excellent things for the benefit of the Holy Church. Indeed, when you embraced the illustrious Order of Preachers as a young man, and were subsequently initiated into the sacred priesthood, you shone as an example of piety, study, and regular discipline, and you have faithfully and fruitfully fulfilled many important duties in your province. Furthermore, endowed with a particular gift of counsel and with skillful dexterity in affairs, you have been a counselor to men of all ranks, and you have promoted the Catholic cause in the social sphere.

[*Latin ed. p. 293*]

The Acts of Pope Pius XI, page 293, record how you diligently sought to resolve all difficulties and promote the good of the Dominican family. And there remain outstanding monuments to your wisdom: namely, the sacred edifice of Saint Nicholas, which you generously restored in Frisach, and two religious houses, one built for your confreres, and the other for the Dominican Sisters. But your virtue shone even more clearly when you were elected General Master at the chapter in Lyons. For, to mention only a few things, you were greatly concerned to visit the principal monasteries

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of Italy, to promote holiness and studies throughout the Order, and to ensure that those who, in this illustrious Order, have flourished in all virtues, would receive the honors of the Blessed Saints. Furthermore, through most judicious letters, you sought to encourage your brethren in the preaching of the divine word, urging them to strive for the pinnacle of virtue, and you endeavored in every way to console those confreres from France, who were so burdened by troubles. We cannot pass over the fact that you were the author of the publication of the Acts of the General Chapters, as well as the Analecta of the Order of Preachers, and that you established a private library for the use of published works of Saint Thomas. Therefore, it is not surprising that, being so outstanding in intellectual gifts and so full of zeal, you were subsequently elected by the Vicar of Christ to hold the office of Apostolic Delegate in Bavaria, and finally to be co-opted into the most distinguished College of Cardinals. From these things, it is manifest how much the Provident God has favored you; for, as a young man, you could scarcely endure the religious life due to your infirmity, but now, not only are you flourishing in advanced age, but you do not cease from daily labor; so that the words of the Psalmist can be truly said of you: "Planted... in the house of the Lord, flourishing in the courts of the house of our God; and still in old age, they shall be flourishing and full of sap." Your works abound, and you have been found patient in labor. Therefore, be of good cheer, our beloved son, and rejoice in the joy of such fortunate results. We, who have you, as you know, very dear to us, add to all the prayers of others this, that God may long preserve you in good health, and that, as it were, you may anticipate in this world the future joys of your reward. In the meantime, that this joyful celebration may be more solemn, and may bear fruit for souls, we freely grant you that, on the solemn day, after the sacred rites have been performed, in the presence of those named in your name, you may impart a full remission of sins to them, according to the usual conditions of the Church. And may the blessing, which we impart to you with a heartfelt spirit, our beloved son, be a witness to the heavenly foretelling of our special benevolence. Given in Rome, at Saint Peter's, on the twenty-fourth day of the month of June, in the year of Our Lord 1928, in the seventh year of Our Pontificate. PIUS PP. XI. ACTA, vol. XX, pp. 9-10.

[*Latin ed. p. 294*]

94 Acta Apostolicae Sedis - Official Commentary. TO THE MOST REVEREND AND ILLUSTRIOUS, MOST REVEREND MR. ERNEST PIOVELLA, ARCHBISHOP OF CALARITANUM; MOST REVEREND CLETUS CASSANI, ARCHBISHOP OF TURRITANUM; MOST REVEREND GEORGIO DEL RIO, ARCHBISHOP OF ARBORENSEM; AND OTHER BISHOPS OF SARDINIA: IN ANSWER TO YOUR COMMUNICATION.

PIUS PP. XI. To Our Venerable Brothers, greetings and the apostolic blessing.

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Since you, having found a suitable location for the episcopal gatherings which you were about to hold, in the Major Seminary which We ordered to be built and canonically erected among the clergy of the entire island for the purpose of instruction in sacred disciplines at Kularim, have sent Us letters filled with due observance, not only so that you might, prompted by the very appearance and use of the buildings, give thanks to Us again and again for the benefit conferred upon your dioceses, but also so that you might inform Us briefly and concisely of the matters discussed in that gathering.

We are pleased to respond, so that we may commend both actions: the first, because from your grateful testimony we gather that We may again praise the benevolent Providence of God, Who has granted such a benefit to the Churches of Sardinia; the second, because it is impossible for the common Father not to be pleased when his brothers in the episcopate undertake and accomplish matters for the salvation of the flock and for the growth of the Catholic faith.

We are pleased that you, having sought the best courses of action through a spiritual retreat of several days, illuminated by the light of divine wisdom, have deliberated on the following matters: namely, how you may conform the youth to piety and to a holy life, and how you may maintain the integrity of morals among the people; what measures you may take to resist the licentiousness of female attire, which, like a certain contagion, is spreading so widely; and with what arts you are laboring in the promotion of the Catholic Action among you.

Furthermore, know that We are pleased that you have decreed measures for the safety of the parish houses, which have been built at Our expense, and that you have established that they be used only for their intended purpose.

Now, there remains nothing but that you diligently and promptly carry out the resolutions which you have adopted by common consent: may the apostolic blessing help you to do so, which, as a witness to the heavenly gifts and to Our paternal benevolence, We impart to you, Venerable Brothers, and to the clergy and people of each of your dioceses throughout the world, in the Lord.

Given at Rome, at Saint Peter's, on the fourth day of the month of August, in the seventh year of Our Pontificate.

PIUS PP. XI.

[*Latin ed. p. 295*]

Acta Pii PP. XI, 95, VI, ad Emin. P. D. Josephum Ernestum Tit. S. M. in Arcaeli, S. R. E. Presbyter, Card. Van Roey, Archiepiscopum Mechliniensium, de conventu Associationis Iuvenilis pro Actione Catholica, Antuer-

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piam habendo.

PIUS PP. XI

Dilecte Filii Nostri, salutem et apostolicam benedictionem.

Cum ex epistula a Nobis data ad Praesidem conventus, quem, catholica Belgicae iuventus superiore anno Leodii habuit, iuvenes linguae Flandrensis comperissent probeque intellexissent quid Nos de coniunctione animorum instauranda in rei catholicae incrementum optaremus, magna equidem cum iucunditate vidimus, perlibentes eos frequentissimosque in Consociationem ingredi properasse a te, dilecte Filii Nostri, haud ita pridem optimo consilio conditam, in qua sibi liceret, sepositis causis animum avocantibus ac discidia foventibus, Actioni catholicae dedere se totos.

At multo hodie magis idcirco delectamur, quia, quae, brevi hoc temporis intervallo, iecisti semina, ea in iuvenes tam bene dispositos animatosque cecidere, ut uberes sane fructus, exspectatione citius, ediderint. Consociatio enim ista, Jongverbond voor Katholieke Actie vulgo nuncupata, cuius propria ex Lege perspecta illa tua, dilecte Filii Nostri, sapientia ac pastoralis sollicitudo alte eminet, paucis tantummodo ab ortu suo mensibus elapsis, in eo est ut Antuerpiam in urbem vetustate, portus pulchritudine et mercaturae copia mirabilem conveniat, eamque de se spem commovet, fore ut primo isti conventui, ob frequentiam studiosamque coeuntium iuvenum voluntatem, laetissimos exitus arrideat.

Qui quidem carissimorum Nobis iuvenum conventus, quam frugifer futurus sit ita animo prospicimus, ut, in tantis quibus angimur aerumnis, quod tale Nobis solacium comparare velit, Deo benignissimo grati admodum simus: ex: Nostro autem gaudio quae quantaque vos omnes Belgarum Episcopos iam nunc delectatio afficiat, sitque deinceps cumulatura, facile coniicimus.

Carissimorum Nobis iuvenum, inquimus: quibus summopere gratulamur, quod in Pastoribus suis ipsos ad sancta causae catholicae certamina Iesu Christi Vicarium divinumque Ecclesiae Conditorem appellantibus sic agnovere, ut generositate parere nobissima properarint. Quamquam nihil profecto erat, quod Nobis polliceri non possemus ab dilectis Elandriae catholicae filiis, qui quam acriter fidem avitamque religionem retineant, quam reverenti Nos et Apostolicam Sedem studio prosequantur, quam arcte constanterque cum Praesulibus suis cohaereant, habemus exploratissimum.

Est igitur, quare multiplices maximaeque obveniant Ecclesiis vestris utilitates ex animosa ista iuvenum.

[*Latin ed. p. 296*]

296 Acta Apostolicae Sedis - An official commentary for that cohort, who

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assist veteran members of the Catholic Action, both now and in the future: namely, that Action, which, from the very beginning of Our Pontificate, as We have constantly kept in mind, We have never ceased to commend. May the young men of Antwerp be persuaded that they are called and chosen by the singular grace of God for such a service, which is not far removed from the priestly ministry, since Catholic Action is nothing other than the apostolate of the faithful, which, under the guidance of Bishops, provides assistance to the Church and in some way completes its pastoral ministry. For it is clear that those who participate in and promote Catholic Action do nothing, unless through prayer, work, and the dedication of themselves, except to be led and guided by that one purpose – a purpose in which you will find no nobler – of preparing the way for the Lord in the hearts of men and of ever more widely extending the Kingdom of God, that is to say, of restoring all things in Christ! But it must be remembered that their action will remain weak and, indeed, sterile, unless, as befits true citizens of the Church, they are inflamed and burn with charity towards their brothers and neighbors, without any distinction. Will not this flame of charity – which can soothe and temper the asperities that arise from differences in character, duties, origin, and manners, and can remove difficulties – also gradually and step by step pave the way for resolving even the most serious questions, according to the laws of equity and justice, and according to Catholic principles, which pertain to the good of society and of the human community? Meanwhile, we have no doubt that the young men of Flanders, members of the Association that We have mentioned, will fulfill all Our hopes and expectations, and indeed, they cannot fail to do so, if, with minds free and unburdened by any other cares, they undertake the apostolate for which they are called by the Lord, and if they show obedience and piety, worthy of devoted sons, to the Apostolic See, to their Bishops, and to those delegated by them. Therefore, may this first gathering of youth from Flanders be a success, and may We hope and desire that many more – each one more fruitful than the last – will follow, in which You yourselves, Our beloved sons, whom We so earnestly desire to see, will preside. And that this undertaking may proceed rightly and usefully, may the Apostolic Blessing help, which, as a pledge of heavenly favors and of Our paternal benevolence, We impart to You, Our beloved sons, to the venerable Bishops of Belgium, and to all those who are coming to Antwerp for the celebrations. Given in Rome, at St. Peter's, on the fifteenth day of the month of August, in the year 1928, in the seventh year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 297*]

ACTS OF BENEDICT XV, POPE. 297. ACTS OF BENEDICT XV, POPE. APOSTOLIC CONSTITUTION CONCERNING THE DIVISION AND ERECTION OF THE NEW DIOCESE OF ALTEN AND THE APOSTOLIC VICARIATE OF VERAPAZ AND PETÉN. BENEDICT, BISHOP, SERVANT

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OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

The weighty duty entrusted to us of caring for the Lord's flock compels us to arrange the governance of the sheep in such a way that the pastoral care is divided among the pastors, that is, among bishops and other local ordinaries, so that the ecclesiastical distribution of the entire Catholic world may suitably respond to the various needs of times and circumstances.

Since the archdiocese of Guatemala exceeds the number of souls that one prelate can properly oversee, and since its territory extends very widely, it has long been requested by this Apostolic See that the archdiocese itself be divided and new dioceses be established. We, having diligently and carefully considered all things, and having understood that, with an increased number of pastors, the spiritual good of the Lord's flock can be better promoted, have decided that the same archdiocese, which is now without its proper pastor, must be divided.

Wherefore, with the necessary preliminaries completed, and with the consent of those whose interests may be involved, we, by the fullness of our Apostolic authority, decree the following:

First, we divide the entire territory belonging to the archdiocese of Guatemala into three parts: in the first part, which includes the civil provinces commonly known as Guatemala, Amatitlán, Escuintla, Quetzaltenango, Sacatepéquez, Mazatenango, Suchitepéquez, Santa Rosa, Jalapa, Jutiapa, Chiquimula, Zacapa, and Izabal, the archdiocese of Guatemala itself is located. * Published on August 3rd of the current year, 1928.

[*Latin ed. p. 298*]

We write and decree that the Apostolic See, with the same rights, privileges, and honors to which it has hitherto been accustomed, shall remain. In the western part, called Los Altos, which includes the civil provinces commonly known as Quezaltenango, San Marcos, Huehuetenango, Totonicapán, Quiché, Sololá, we erect and declare the establishment of a new diocese, to be called the Diocese of Altos. Furthermore, in the northern part, consisting of the civil provinces of Alta Verapaz, Baja Verapaz, and Petén, we likewise erect an apostolic vicariate, to be called the Apostolic Vicariate of Verapaz and Petén.

We establish the seat and the episcopal cathedral of the new Diocese of Altos in the city commonly known as Quezaltenango, and we elevate the existing parish church there, under the same invocation and title, to the rank of a cathedral, preserving its parochial rights and its existing structure; and we grant to that church, and to its Bishops from time to time, the honors, graces, privileges, and other rights which other cathedrals and their prelates enjoy and possess by common law or legitimate custom.

Concerning the governance and administration of this cathedral church,

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the establishment of a Chapter, or a College of Consultors, and a diocesan seminary, the powers, authority, attributions, offices, and rights of the Bishop, the election of a Capitular Vicar, or an Administrator when the diocesan see is vacant, the rights and duties of the clergy and the faithful, and other matters of this kind, we order that those things be observed which the sacred canons establish and prescribe in this matter.

In order that the Prelate of this diocese may provide for the dignity of his office, the support of the clergy, and other necessities, we constitute as the endowment of this cathedral church all revenues derived from the cathedral rights, from fees for the administration of the sacraments, and from voluntary offerings of the faithful.

Furthermore, we hope that the faithful, for whose benefit this new diocese has been established, will provide the necessary assistance to their own Bishop, with the civil authority taking the lead.

Moreover, we decree that both the Diocese of Altos and the Apostolic Vicariate of Verapaz and Petén shall be suffragan to the Metropolitan Church of Guatemala, in all matters according to common law.

The Apostolic Vicariate, as is proper by law and custom, we subject to the jurisdiction of the Sacred Congregation for the Propagation of the Faith.

In order to ensure the proper administration of the new diocese and apostolic vicariate, we command that all documents and records pertaining to the new diocese and the apostolic vicariate, and their clergy and faithful, be, as soon as possible, delivered from the chancery of the Guatemalan Curia to the chancery of the new Diocese of Altos and the Apostolic Vicariate of Verapaz and Petén, so that they may be religiously preserved there.

Finally, we decree that, as with other places in Latin America...

[*Latin ed. p. 299*]

The acts of Pope Benedict XV, paragraph 299, stipulate that in each diocese, at least two young men should be selected and sent to the Pontifical Latin College in America, located in the city, to study there without interruption, at the expense of that same diocese. Furthermore, the Bishop of the new diocese should ensure that sufficient funds are contributed so that two students, or at least one, can be supported from the income generated. Until this new Altensis diocese is provided for by its own pastor, we entrust its administration to the venerable brother Joseph Candido Pinol y Batres, titular Bishop of Phaselis, as Apostolic Administrator, with all the powers and rights pertaining to this office. Moreover, these present letters, and everything contained within them, even if anyone, whose interests are involved, or who presume to have interests, or who have not heard of these matters, or have not agreed to them, even if they are worthy of express, specific, and individual mention, shall never, at any time, be subject to any flaw of surreptitiousness, or deception, or nullity, or of Our inten-

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tion, or by any other substantial and unforeseen defect, be deemed invalid, challenged, or brought into dispute; but rather, they shall, as having been made and issued with full knowledge and authority, remain perpetually valid and effective, and shall have their full and complete effect and be inviolably observed by all to whom they apply, and if, by anyone, with or without knowledge, any attempt should be made to contravene these matters, we will and do declare that it shall be entirely void and of no effect. Therefore, with the foregoing provisions in mind, we entrust the venerable brother John Marenco, titular Archbishop of Edessa, in Central America, as Apostolic Delegate, with the execution of these matters, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, and we order that, within six months from the date of these letters, a certified copy of the completed execution be sent to the Sacred Congregation of the Consistory. Finally, we command that to the transcripts of these letters, even if printed, but signed by the hand of a public notary and sealed with the seal of someone holding an ecclesiastical office, the same full faith be given as would be given to these Our letters if they were presented or shown. Notwithstanding any regulations in synodal, provincial, general, or universal councils, special or general Apostolic constitutions and ordinances, and any other provisions of Our predecessors, the Roman Pontiffs, and any other contrary provisions whatsoever. To no one, therefore, shall these Our letters be dismembered.

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - Official Commentary. It is permitted to alter, modify, erect, establish, decree, command, derogate, or infringe upon, or to act contrary to, these things. But whoever, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near Saint Peter, in the year of Our Lord nineteen hundred and twenty-one, on the twenty-seventh day of the month of July, in the seventh year of Our Pontificate. - £8 C . CAED . DBLAI , E p , Sabinen, and Mandelen., O. CARD . CAGIANO , S. C. Consistorialis Secretarius. S. B. E. Cancellarius. Ludovicus Cane. NB. - Protonotarius Apostolicus. Leopoldus Capitani, Subst. Reg. ex spec. deleg. I (L. * P.). Beg. in Schüller, Ap., vol. XXIV, n. 1. In the subscription of the Apostolic Constitution on page 216, in place of what is written « Carolus, Card. Perosi, S. C. Cons. Pro-Secretarius », read « GUILELMUS CARD . VAN ROSSUM, S- C. de Propaganda Fide Praefectus ».

[*Latin ed. p. 301*]

Sacred Congregation Consistorial Acts.

SACRED CONSISTORIAL CONGREGATION.

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DECREE CONCERNING THE DIVISION AND INCORPORATION OF THE TERRITORIES OF PATAVINA AND CLODIENSIS.

For the better advancement of the salvation of souls, it is most fitting that the faithful be assigned to parishes to which they can more easily have access.

Therefore, since the families of the villages of Casetta, Motta, Moresolo, Zennare (in the lower part), and S. Dominici, which have hitherto belonged to the parish of Civè in the diocese of Patavina, have requested that they be incorporated into the neighboring parish of Cahianca in the diocese of Clodiensis; Our Most Holy Lord Pope Pius, of blessed memory, Eleventh of the Popes, having considered this matter to be just and proper, has benevolently approved of this request, and has ordered that the necessary letters be dispatched, after having heard the opinions and the Chapters of the cathedrals.

Wherefore, with the consent of the Apostolic See and of the Ordinary of the dioceses of Patavina and Clodiensis, and also with the consent of those who are concerned or who may presume to have an interest, the same Most Holy Lord has decreed that the aforementioned villages be separated from the parish of the diocese of Patavina, and that they be united to the diocese of Clodiensis and added to the parish of Cahianca, as it shall seem reasonable to Our Most Holy Lord, and as the Ordinary shall have determined.

Furthermore, Our Most Holy Lord has appointed the Reverend Father Dominicus Mezzadri, Bishop of Clodiensis, with the necessary and appropriate faculties, including the power to delegate, to another person of ecclesiastical standing, to carry out the aforementioned purpose, and also to pronounce judgment on any opposition that may arise in the execution of this decree. He is also charged with the obligation to transmit, within six months, counted from the date of this decree, to...

[*Latin ed. p. 302*]

302 Acta Apostolicae Sedis - An official commentary pertaining to this Sacred Congregation, presenting an authentic record of the executed proceedings. Notwithstanding any contrary opinions. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 23rd of March, 1928.

C. CARD. PEROSI, Secretary of State.

E. SB S. f Fr. Raphaël C, Archbishop of Thessalonica, Attendant.

PROVISIONS REGARDING CHURCHES:

Our Most Holy Lord Pope Pius XI, by successive decrees, has, through the Sacred Consistorial Congregation, provided for the following Churches with new pastors:

30th of June, 1928. — To the Metropolitan Church of Guatemala, the

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Reverend Aloysius Duron, from the Congregation of Missions.

— To the Cathedral Church of Alta, newly erected, the Reverend George Garcia, parish priest of the Cathedral Church of Guatemala.

20th of July. — To the titular episcopal Church of Mariamita, the Reverend Francis Lisowski, Bishop Urban, Rector of the Seminary of Lviv, whom he appointed as Auxiliary to the Most Reverend Bolestaw Twardowski, Archbishop of Lviv.

— To the titular episcopal Church of Zenopolita, the Reverend Stephen Walczykiewicz, canon honorary of the Cathedral Chapter of Płock, whom he appointed as Auxiliary to the Most Reverend Adolph Szelazek, Bishop of Luck.

3rd of August. — To the Metropolitan Church of Liverpool, the Reverend Richard Downey, vice-rector and professor of dogmatic theology at the Seminary of Liverpool.

10th of August. — To the titular archiepiscopal Church of Phasita, the Reverend William Mark Duke, parish priest of the Cathedral Church of Saint John in Canada, whom he appointed as Coadjutor with the right of succession to the Most Reverend Timothy Casey, Archbishop of Vancouver.

— To the titular episcopal Church of Leptita, the Reverend John Delay, general vicar of the Archdiocese of Lyons, whom he appointed as Auxiliary to His Eminence Louis S. R. E. Cardinal Maurin, Archbishop of Lyons, with the obligation of residence in the town of St-Etienne.

17th of August. — To the Cathedral Church of Chicoutimi, the Reverend Charles Xamarche, parish priest of Saint Stanislaus in the city of Montreal.

[*Latin ed. p. 303*]

The Holy Congregation for the Propagation of the Faith.

BY APOSTOLIC LETTERS, the following were appointed:

May 16, 1928. — Reverend Father Florentius Minorum, Apostolic Vicar of Tessiatore, from Sinis, of the Order of Friars Minor.

— Reverend Father Ioannes Bosa, priest of the Society of Jesus, Apostolic Vicar of Hiroshima.

June 14. — Reverend Father Raphael (formerly: Angelus) Palazzi, of the Order of Friars Minor, Coadjutor with the right of succession to the Apostolic Vicar of Changsha.

June 16. — Reverend Father Odilo Fages, of the Congregation of the Oblates of Saint Francis of Sales, Coadjutor with the right of succession to the Apostolic Vicar of the Southern region of Africa, in Fluminis Orange.

June 20. — Reverend Father Georgius Weig, of the Society of the Divine Word, Apostolic Vicar of Tsing Tao.

II. APPOINTMENTS

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According to canon 1594 § 2 of the Code of Canon Law, the Apostolic Vicar of French Guinea appointed the Apostolic Vicar of Senegal-Gambia for appeals from his tribunal; which appointment was approved by the Most Holy Father, with the reference to the Secretary of this Holy Congregation, in an audience on May 3, 1928.

Likewise, the Apostolic Vicar of Kirin appointed the Apostolic Vicar of Mukden; and reciprocally, the Apostolic Vicar of Mukden appointed the Apostolic Vicar of Kirin; with the approval of the Most Holy Father in an audience on May 14, 1928.

Furthermore, the Apostolic Prefect of Kagoshima, for the same purpose, appointed the tribunal of the Curia of Fukuoka; with the approval of the Most Holy Father in an audience on June 12, 1928.

Reverend Father D. Richard Fitzgerald, Bishop of Gibraltar, appointed the Ordinary of Malta for appeals; which appointment was ratified by the Most Holy Father in an audience on July 5, 1928.

[*Latin ed. p. 304*]

Acts of the Apostolic See - Official Commentary 304 III APPROVALS Decrees of the Sacred Congregation for the Propagation of the Faith. Our Most Holy Lord, on February 12, 1928, deigned definitively to approve the Constitutions of the Sisters commonly known as "of Notre-Dame des Apôtres"; on February 15, 1928, the Constitutions of the Society of Lyons for Missions to the Africans.

SACRED CONGREGATION OF RITES. OF THE MOST HOLY TRINITY, O.A.V., O.S.B. OF NO DIOCESE. CONFIRMATION OF THE CULT, WHICH HAS BEEN GRANTED FROM TIME IMMEMORIAL TO THE SERVANTS OF THE BLESSED SLMEON, FALCONE, MARINO, BENINCASA, PETRO II, BALSAMO, LEONARDO, AND LEONIS II, ABBOTS OF CAVENSE, NOW BLESSED.

The Abbey of the Most Holy Trinity, at Cava, together with its monastery, belonging to the Cassinese Congregation of Saint Benedict, has been adorned and enriched with special privileges and exemptions through letters and documents of the highest Pontiffs and Princes, and, at the same time, it has become and remains venerable and glorious because of the singular virtues and outstanding merits of its first fathers, namely the Blessed Alferius, the founder, Leo, Peter, and Constantius, the Abbots, and their successors, who drew from the celebrated monastery of Cluny, as from a pure and fertile source, the monastic discipline, and generously poured it forth into many monasteries of the Benedictine Order, together with orderly governance of souls and of public affairs in the respective towns and parishes of Lower Italy.

The same Abbey and the same monastery of Cava were also ennobled by the Holy Roman Pontiffs, Blessed Victor III and Urbanus II, and by

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other men distinguished by their services, dignities, and virtues, whom approved and trustworthy writers, historical documents, and monuments, both within and outside the Abbey, wonderfully illustrate.

The Monks of Cava, O.S.B., observing the Pauline sentiment: "Remember your prelates who have spoken the word of God to you: whose faith follow, considering the end of their conversation," were, by Pope Leo XIII, in the month of February of the year 1893, in accordance with the law then in force, confirmed.

[*Latin ed. p. 305*]

The Holy Congregation of Rites obtained a dispensation for the cause of beatification, with the exception of the four aforementioned former Abbots: subsequently, other Fathers and leaders, namely the Servants of God, Abbots Simeon, Falcone, Márinum, Benincasa, Peter I, Balsamum, Leonard, and Leo I, who were followed with grateful memory and veneration, diligently promoted the cause of *Casus* in a similar manner. The Ordinary Informative Process, conducted in the monastery of Nullius, of the Most Holy Trinity, in *Cava*, of the Order of Saint Benedict, for the purpose of confirming the cause of beatification of these aforementioned Servants of God, together with the affirmative opinion of the Ordinary Abbot, Dom Angelus Ettinger, was transmitted to the Sacred Congregation of Rites in the year 1911. In a prepared and organized manner, by the Most Reverend Cardinal Casimiro Gennari, Relator, in the assemblies of the aforementioned Sacred Congregation, on the thirtieth day of April of the following year, convened in *Vatican*, the following question was proposed: "Whether the aforementioned opinion of the Ordinary Abbot in this case, and to the effect of which we are speaking, should be confirmed?" And the same Sacred Congregation, considering it more opportune for the benefit of the cause to provide a more complete response, decreed: "Further evidence is required, and assistance is provided." Now, this cause, enriched with new documents and testimonies, as well as a decree concerning the then-current judicial procedure in causes proceeding through the way of beatification, observing, according to the Code of Canon Law, title XXV, and the decrees of the Sacred Congregation of Rites of the years 1912 and 1913, and also the faculty to proceed in this cause according to the ancient law, whereby the Informative Inquiry, with the respective opinion of the Ordinary, having been completed and presented, this cause was again submitted to the judgment of the same Sacred Congregation of Rites, enriched with more recent evidence, and illuminated and completed with a supplementary summary. Therefore, the promoters of the cause, encouraged by these new investigations, vigorously defend the cause of beatification, according to the decrees of the Most Holy Urban VIII. From the time of Urban VIII to the present day, arguments are presented in favor of the cause of beatification, both from civil and liturgical calendars, from the Proper Offices and Masses of the

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monastery of *Cava*, from codices, martyrologies, menologies, chronicles, from the life of the Servants of God written in the sixteenth century by Abbot A. Ridolfi, and from other documents of the archives of *Cava*, and from trustworthy testimonies. Among other things, the following are mentioned: the translation and veneration of the relics with the frequent and confident prayers of the faithful, painted or sculpted images with halos or rays, the respective titles of the Blessed, altars erected, deeds described or narrated, external and liturgical festivities in honor of the aforementioned eight Servants of God. Therefore, at the urgent request of the Most Reverend Father Benedict Lopez, Abbot of the Congregation of *Uassinensis*, P.O., and promoter of the cause, and considering the postulatory letters...

[*Latin ed. p. 306*]

306 Acta Apostolicae Sedis - Official Commentary, by the Reverend Father Placid Mcolini, Abbot Ordinary of the Most Holy Trinity, Cava, and the Most Reverend archpriests, parish priests, and other clergy and people of the same abbey. His Eminence and Reverend Lord Alexander Cardinal Verde, Relator or Proponent of this Cause, in the assembly of the Congregation for Sacred Rites, gathered on the designated day in the Vatican buildings, proposed the following question for discussion: "Whether the opinion of the Illustrious and Reverend Abbot Ordinary of the Nullius Diocese of the Most Holy Trinity, Cava, concerning the worship rendered from time immemorial to the aforementioned servants of God, or concerning the case excepted from the decrees of the Most Holy Pope Urban VIII, should be confirmed, in the case and for the purpose of which we are speaking?" And the Eminences and Reverend Fathers presiding over the sacred rites, after the report of the aforementioned Eminence, the Proponent, having heard the voice and the written statement of the Reverend Father Charles Salotti, Promoter of the Faith General, having carefully considered all things, judged it fitting to write: "Affirmative, that is, to confirm the opinion." May 11, 1928. All of which, having been reported to the Most Holy Lord Pope Pius XI by the same Promoter of the Faith General, His Holiness approved and ratified the rescript of the Congregation for Sacred Rites. On the 16th day of the same month and year.

[Signature] A. CARD. VICO, Prefect of Portuensis and S. Rufinae, S. B. G.

[Signature] L. EB S. Angelus Mariani, Secretary.

[*Latin ed. p. 307*]

Diarium Romanae Curiae. 307.

DIARY OF THE ROMAN CURIA. Saturday, June 10th. His Holiness received, in a solemn audience, His Excellency Mr. VLADIMIRO RADIMSKY, Extraordinary Envoy and Minister Plenipotentiary of Czechoslovakia, for the presentation of his Credentials.

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SACRED CONGREGATION OF RITES. Tuesday, August 7th, 1928, before the Most Reverend and Venerable Cardinal Granito Pignatelli di Belmonte, Promoter of the Cause of Canonization of the Blessed Giovanna de Lestonnac, Foundress of the Order of the Daughters of the Blessed Virgin Mary, the Preliminary Congregation was held, in which the Reverend Prelates Officials and the Theological Consultors of the same discussed the doubt concerning two miracles which are asserted to have been wrought by God through the intercession of the aforementioned Blessed, and which are proposed for her Canonization.

TRIBUNAL OF THE HOLY ROMAN ROTA. NOTICE. It is hereby made known that applications for admission to the Studies of the Rota, for the next academic year, are received in the Offices of the Tribunal from September 20th to November 20th. August 13th, 1928. M. Massimi, Dean.

MAJORDOMO OF HIS HOLINESS.

By a letter from His Eminence, the Most Reverend Monsignor, the Holy Father Pius XI, happily reigning, deigned to appoint:

Secret Chamberlains in Ordinary:

March 16th, 1928.

Monsignor Giacomo F. Horsburgh, of the archdiocese of Chicago.

Monsignor Guglielmo A. Cummings, of the same archdiocese.

Monsignor Pietro F. Shubridge, of the same archdiocese.

[*Latin ed. p. 308*]

-308 Acta Apostolicae Sedis - Commentarium Officiale, March 16, 1928. Monsignor Giovanni G. Mielcaret, of the same archdiocese. Monsignor Guglielmo F. Cahill, of the same archdiocese. June 30. Monsignor Benedetto Neri, of the diocese of Montepulciano. July 21. Monsignor Gaetano Renzetti, of the diocese of Anagni. July 30. Monsignor Venanzio Novo et Faleo, of the diocese of Matanzas. August 2. Monsignor Alceste Grandori, of the diocese of Viterbo and Tuscania. August 4. Monsignor Giovanni da Matta Paiva, of the diocese of Natal. August 11. Monsignor Paolo Giobellina, of the archdiocese of Vercelli. August 13. Monsignor Goffredo Schaider, of the diocese of Mainz. August 22. Monsignor Angelo Bertolotto, of the diocese of Savona. Chamberlain of the Sword and Cape, Supernumerary of His Holiness: July 31, 1928. Marchese Giulio Peggio, of the archdiocese of Genoa. Chamberlains of Honor in the Johannine habit of His Holiness: March 29, 1928. Monsignor Tommaso F. Quinn, of the archdiocese of Chicago. Monsignor Anthony Haigas, of the same archdiocese. July 30. Monsignor Liberato Tarquini, of the diocese of Montefiascone. Chamberlain of Honor of the Sword and Cape, Supernumerary of His Holiness: July 4, 1928. Mr. Tony Bouilhet, of

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the archdiocese of Paris. NECROLOGY, May 1928. Monsignor Serafino Cimino, titular Archbishop of Cirro, Apostolic Nuncio to Peru. June 14. Monsignor Lorenzo Gaughran, Bishop of Meath. July 29. Monsignor Costantino Aiuti, titular Archbishop of Fasi, Apostolic Delegate to Indochina. August 25. Monsignor Alessandro Poirier, Bishop of Tarbes and Lourdes. August 19. Monsignor Giacomo Sinibaldi, titular Bishop of Tiberias, Secretary of the Sacred Congregation of Seminaries and Universities. September 1. Monsignor Patrizio Giuseppe Keane, Bishop of Sacramento. Monsignor Giuseppe Gregory Marcelic, Bishop of Ragusa.

[*Latin ed. p. 309*]

Year XX - Vol. XX No. 10, October 1, 1928.

ACTA AP OSTOLICAE SEDIS.

OFFICIAL COMMENTARY.

MOVEMENTS.

DE PONTIFICIIS.

INSTITUTES.

BIBLICAL AND ORIENTAL.

ATHENS.
GREEK.
ASSOCIATION.

PIUS PP. XI.

What was most desired, and which we have not ceased to pursue with paternal care and devotion, we now see, with joyful spirit, as already nearly completed: we announce that the new buildings which we ordered to be erected for the use of our Gregorian University, by the Letters "Ea inter," dated May 5, 1924, have been constructed, and we have considered their construction to be of such importance that we commemorated the laying of the first stone that very year with a gold coin. For, as we indicated in those same Letters, the venerable Athenaeum of this city – to which, for almost four centuries, a daily throng of clerics from almost every part of the world comes – ought to have a seat befitting the nature of its work, its dignity, the number of its students, and its increased teaching, and to be properly equipped with more suitable facilities for teaching and study. Indeed, in order to foster the growth of this Our Academy, we have not only taken

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care to construct a suitable dwelling for it, but...

[*Latin ed. p. 310*]

"The Acts of the Apostolic See – and, just as Our predecessors, We desire to complete it in every respect, so that it may become a true, perfect, and fully suitable university for all ecclesiastical studies, adapted to the needs of the times. Therefore, after long and careful consideration, We have deemed it fitting to connect the Biblical and Oriental Institutes more closely with the Gregorian University: in which the course of events, guided indeed by the example of Our predecessors, seems to have paved the way for the happy realization of Our hopes, since, by divine providence, this venerable city has been graced so that it might be adorned with a Pontifical University, worthy of the patronage of the Apostolic See and fully responsive to expectations. And indeed, the directors of the Gregorian Athenaeum, having carefully considered the studies, both biblical and oriental, and the opportunities, dangers, and perils of our times, could not but realize that the existing courses in exegesis, introduction, and oriental languages were not entirely adequate to meet the new needs. Therefore, already from the year 1908, under the auspices of Our predecessor, Pope Pius X, they established a higher school for the teaching of Holy Scripture, which in some way prepared the way for the founding of a new Faculty. But the matter was of such magnitude, requiring so many supports for teaching and study in order to promote these disciplines and simultaneously to guard against the dangers that threatened the Faith from schools imbued with rationalism or infected with error, that Our predecessors considered it necessary to establish a special Institute, which would be located within their immediate protection and care, so that "in the city of Rome there would be a center for higher studies pertaining to the Holy Scriptures," where young men chosen from other seminaries of the city and the world would be educated, who, "recommended by the gravity and sincerity of their doctrine," would interpret the divine Scriptures without offense. 1 Pius X, Apostolic Letter *Vinea Electa*, May 7, 1909. 2 Pius X, Apostolic Letter *Scripturae Sanctae*, February 23, 1904."

[*Latin ed. p. 311*]

Acta Pii PP. XI 311 Therefore, His Holiness Pius X, who had long contemplated this matter, but had been unable to bring it to fruition, on May 7th of the year 1909, established the Pontifical Biblical Institute in the City of Rome, and bestowed upon it a most suitable dwelling, governing it with wise laws, which "as circumstances and the very needs of the matter demanded, would be amended and perfected." 1 Following a similar course of action, Our Predecessor, Benedict XV, having considered the present needs of the Church and of all peoples, and desiring to bring about "one flock and one shepherd," with the particular aim of restoring especially the

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Eastern peoples to the unity of the Church, on October 15th of the year 1917, by a Motu Proprio, issued the document "Orientis catholici." He decreed the establishment of the Pontifical Oriental Institute in Rome, which We, by Our Apostolic Letter "Decessor Noster," issued on October 14th of the year 1922, wished to entrust to the Society of Jesus, just as Pius X had entrusted the Biblical Institute to the same Society. In these endeavors, both in biblical and in Oriental studies, the Gregorian University, having been entrusted to it by its predecessors, pursues examples of innovation; for it has established new schools, as is clearly demonstrated by that most renowned Chair of Controversies, which was long held and illuminated by the Blessed Robert Bellarmine: and it is evident that this doctor of the Gregorian University strove greatly, not only among the innovators, but also among the Orientals, to restore them to the unity of the Church. Now, since these two Institutes are flourishing and abounding in fruits, and furthermore, a house in Jerusalem has recently been added to the Biblical Institute, so that We may carry out Our purpose, by a Motu Proprio, with certain knowledge and mature deliberation, We establish and decree that the Biblical Institute and the Oriental Institute be joined with Our Gregorian University. 1 Bened. XV, Litt. Ap. "Cum Biblia Sacra," August 15, 1916.

[*Latin ed. p. 312*]

312 Acta Apostolicae Sedis - Commentarium Officiale. It is desired that the aforementioned institutions be associated, and indeed united, so that these two Faculties, together with the Gregorian [University], shall form a Pontifical University of ecclesiastical studies, yet with the condition that both institutions, the Biblical [Institute] and the Oriental [Institute], shall remain under their own jurisdiction and shall be subject and obedient only to Us and to Our successors. How important such an association is, and how many benefits may be expected from it, is certainly understood by all; for in the sacred order, given the circumstances of the times, doctrine and instruction require that each of these institutions, even when equipped with all possible resources, cannot, without the cooperation and assistance of others, achieve what is necessary for the Church, namely, the eternal progress of the sacred disciplines and the salvation of men. Indeed, from this very union, the greatest advantage will be derived, namely, that the familiarity and common work among those teaching various disciplines will be easier and more frequent; moreover, they will be able more easily, through mutual counsel and effort, to write and publish commentaries, periodicals, and books. No less will this association benefit the students who attend one of these schools; for those who are engaged in certain specialized studies will, in addition, have the opportunity to hear teachers who impart fundamental and general disciplines, and to be assisted by their counsel; and those who are engaged in these very disciplines, and who are preparing to teach them in their turn, will be able, if it is necessary for them

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to study certain particular questions, to consult the most learned expert in each of these matters. Indeed, even the Jerusalem house will be of no small benefit to all students. For since the greatest and most necessary support for studies is a large and well-equipped library, it is clear that this new association will also bring a considerable advantage for this reason, namely, that the three libraries, although located separately, may be associated with each other for the purpose of use, so that they may become, as it were, a single and complete treasury of all ecclesiastical knowledge and related disciplines. All of these, with books and teachers, and with students who come to the magistriacies...

[*Latin ed. p. 313*]

The acts of Pope Pius XI, page 313, prepare the way, and it will be all the easier if three "libraries" in each Institute have three indexes available: and it is to be hoped that three Institutes, with greater generosity and care than before, will be able to contribute to the expansion of each library, according to its own means. We have briefly outlined the method by which these three parts of the University, as it were, must cooperate for the common good; these matters will be more precisely defined as circumstances require; but it is fitting now to confirm and, where necessary, supplement the rights and privileges of each. And first, those rights and privileges which Pope Julius III, Pope Pius IV, Pope Gregory XIII granted to the Gregorian University, which Pope Leo X confirmed after the restoration of the Roman College of the Society of Jesus, which Pope Pius IX increased, and which Pope Leo XIII amplified and confirmed, and which We ourselves have granted from the beginning of Our Pontificate, We hereby confirm and ratify for the Gregorian University, together with the two Institutes joined to it, through these Letters issued by Our own authority. In particular, so that it may be clearly understood that nothing is more dear to Us than to provide encouragement and incentives to the young men to pursue their studies with greater zeal, We hereby expressly grant to the Gregorian Athenaeum the power to confer all academic degrees in philosophy, theology, and canon law—as has been established by Our predecessors and by Our own letters and decrees—upon those who have diligently devoted themselves to the study of these disciplines under the guidance and obedience of the professors of that Athenaeum, and who have been found worthy. Moreover, for those who, either in the same Gregorian University or in other urban or foreign Athenaeums, have successfully completed a full curriculum in philosophy and theology, and although they do not lack sufficient knowledge of these disciplines, they nevertheless lack, in order to become outstanding teachers or writers, a broader knowledge of sources, more frequent use of research, a greater habit of independent work, and more advanced studies which are called the "course of magistracy"—therefore, We desire and We wish that

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these be admitted to the Gregorian Athenaeum and to the

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis - Official Commentary: To these [Institutions], young men are sent who are foreseen to fulfill the office of a doctor, especially in seminaries, where academic degrees are conferred. Therefore, We grant again to the Gregorian University the power of conferring the title of "Master" in the faculties of philosophy or theology to all those who have attended these courses, under the integral conditions prescribed by the decree issued by the Sacred Congregation for Seminaries and Universities on the 23rd of June, in the year 1922, during the first year of Our Pontificate. Finally, We commend and approve with paternal care the "Institute of Higher Religious Culture" for laymen at the Gregorian University, which was happily begun as far back as 1919 and expanded in 1927 so that it could better serve the "Catholic Action"; and We encourage the sincere sons of the Mother Church, who also desire to exercise the Christian apostolate in the lay state, to attend these schools, which are so opportune in our times, and to strive to be thoroughly imbued with Catholic doctrine. By using these rights and privileges and by following the course of studies that has been proven by the experience of centuries, the Gregorian University properly fulfills its mission of ensuring that laymen, and especially younger clerics and priests, imbibe both the Thomistic doctrine and the Roman spirit. As for the Biblical Institute, now that the perfect order has been established which the Apostolic See had desired, We decree to renew and indeed to complete all the rights and privileges that were granted to it by Our predecessors and by Ourselves. Therefore, the Biblical Institute, as was stipulated in the very Apostolic Letters "Vinea electa" with which it was endowed, "shall depend directly on the Apostolic See," and shall henceforth not depend at all on the Pontifical Biblical Commission. Furthermore, those rights and privileges that were granted to this Institute by the Apostolic Letters "Biblia Sacra" on the 15th of August, in the year 1606, We desire to complete, in order that the students may more readily attain academic degrees through regular courses within the Institute itself.

[*Latin ed. p. 315*]

The provided text does not contain any Scripture quotations. Therefore, no changes are required.

315 The acts of Pope Pius XI are prepared, and We grant to the same Pontifical Biblical Institute that it may confer customary degrees of honor and dignity, including the doctorate, in biblical science, to those who have duly completed the curriculum of studies there and who, having demonstrated their knowledge, are judged worthy and suitable. However, by this Our concession, the right and faculty of the Pontifical Biblical Commission to

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confer academic degrees of this kind, according to its own laws, to all those who wish to present themselves before it for an examination in biblical matters, is not taken away. It pleases Us to reiterate here that exhortation which, through Letters entitled "De Scientia Bibliorum" issued by Our own authority on the twenty-seventh day of the month of April in the year 1924, We addressed to the Ordinaries and Superiors of Orders and religious Congregations concerning their attendance at the Biblical Institute. Furthermore, We confirm the privileges and rights granted to Our Oriental Institute, especially the conferring of academic degrees in Oriental studies, by Our predecessor, Pope Benedict XV, through the Apostolic Letters "Quod Nobis" issued on the twenty-fifth day of the month of September in the year 1924, and also those granted by Ourselves, particularly those which We commended and established in the immediately preceding Encyclicals "Rerum Orientalium"; We again urge and ratify these, being fully confident that this Institute will greatly contribute to the return of Orientals to the center of unity as soon as possible. Finally, We follow with a grateful heart those most beloved sons who have lent us opportune assistance in carrying out these Our plans; and We do not doubt that they will also be ready to help us in the future, so that these Our endeavors may be brought to a happy conclusion. Whatever has been established by these Letters, issued by Our own authority, We command that all things be firm and valid, notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, on the thirtieth day of the month of September, in the feast of Saint Jerome, the Great Doctor, in the seventh year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 316*]

316 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER: "THE CATHEDRAL CHURCH OF CUSCO IS RAISED TO THE RANK OF A MINOR BASILICA." PIUS PP. XI. For the perpetual memory of the matter. It is most clearly established that the cathedral of Cusco in South America surpasses all other temples in that region in antiquity, form, and magnificence. It is known that this was the first cathedral church founded in the southern regions of America, and that the city of Cusco was already the most famous capital of the Inca Empire in Peru, later conquered by the Spanish, and in which still remain ancient and illustrious monuments of great magnitude and artistry. For as soon as the Spanish occupied the region, the city of Cusco became the first and foremost center of the Christian religion, from which the Christian name subsequently spread throughout the vast regions of South America; and thus, this very city has earned the distinction of being called "American Rome." Indeed, in the year 1536, the first diocese was established in the city of Cusco for the entire Peruvian Empire, which was then widely extended, and it is also traditionally said that the citizens of Cusco were the first to

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contribute to the noble construction of that cathedral church. Although, after a few years, the city of Lima was declared the principal city of the Peruvian Kingdom, and that city also became the metropolitan seat of the entire ecclesiastical province, nevertheless, the cathedral church of Cusco remained perpetually famous, and rightly and deservedly obtained a place of honor among the primary churches of South America. It is also worth remembering that in that church the first Archbishop of Lima was solemnly consecrated. The temple of Cusco, completed around the middle of the sixteenth century, is an outstanding monument of what is commonly called Gothic art, with a noble structure and adorned with exquisitely carved marble. A large table above the main altar displays numerous sacred images, brilliantly crafted: the entire work is made of silver; and the aforementioned cathedral also boasts two other magnificent altars, with the finest sculpted images, one of the Crucified Redeemer, commonly called "the Earthquake," and another of the Most Blessed Virgin Mary Immaculate, so skillfully crafted that it is commonly called "La Linda"; these images are revered by the people. Canons.

[*Latin ed. p. 317*]

317 The Acts of Pope Pius XI, adorned with remarkable craftsmanship, excite the admiration of lovers of the arts; and no less splendor is found in the sacred altar as well as in the place for sermons; and all other furnishings pertaining to the temple are precious and most magnificent. In this church of the Saints, the most precious relics of many saints are preserved in precious containers. The cathedral chapter is very ancient and renowned, formerly possessing a larger number of canons, but now it consists of twelve most distinguished priests, to whom assistance is provided by several lower beneficed clerics; and there are also found therein many pious societies and confraternities of the faithful, equally commended by their number and their antiquity, and enriched and endowed with many privileges and indulgences by this Holy See. Having these things in mind, when the venerable brother, the present Bishop of Cusco in Peru, humbly and earnestly implored Us on behalf of the entire clergy and people of his diocese for the very cathedral itself, dedicated under the title of the Blessed Virgin Mary, received into Heaven, We readily and willingly deemed it fitting to grant the title and honor of a Basilica. And since this is so, after consulting with Our venerable brothers, the Cardinals of the Holy Roman Church, Prefects of the Congregation for Sacred Rites, and after carefully considering all aspects of the matter, by Our own motion and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of the present document, We permanently establish and declare the cathedral church of the city and diocese of Cusco to be dedicated to the honor of the Most Blessed Virgin Mary, assumed into Heaven, as a minor Basilica, together with the liturgical and honorary privileges

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that, according to the decrees of the Apostles, belong to this title, We adorn and enrich it. These things We decree, We order, We command, declaring that these present Letters shall remain forever firm, valid, and effective, and shall have and obtain their full and complete effect; and that those to whom they apply, or who may apply to them, shall now and forevermore support them; and that they shall be rightly judged and defined; and that anything to the contrary shall be null and void from this moment, if anyone, by any authority whatsoever, knowingly or unknowingly, should attempt to do otherwise. Notwithstanding any Apostolic constitutions and ordinances, and any other things whatsoever to the contrary. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the first day of March, in the year 1928, in the seventh year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 318*]

318 Acta Apostolicae Sedis - Official Commentary II

CONFERRAL OF THE TITLE OF BASILICA MINOR TO THE CHURCH OF THE PURIFICATION OF THE BLESSED VIRGIN MARY IN THE CITY OF MATARÓ, DIOCESE OF BARCELONA.

PIUS PP. XI

For the perpetual memory of this event.

In the city of Mataró, within the boundaries of the Diocese of Barcelona, there exists a parish and archpriestal church, distinguished by its antiquity, its ample size, and the splendor of its artistic works, bearing the title of the Purification of the Virgin Mary, founded in that very place in the early centuries of the Church, where the most celebrated martyrdom of the holy virgins Juliana and Sempronia took place. The bodies of these same saints, placed in a vault near the main altar of the temple itself, are religiously preserved; and as celestial patrons and intercessors for graces with God, these virgins and martyrs are venerated by the inhabitants of the city, as well as by those who come from afar. Several ecclesiastics minister in the aforementioned temple; the sacred furnishings are of great value; solemn supplications are held there; a treasure of indulgences and relics abounds; and there are no lacking pious associations and sodalities, which, like auxiliary cohorts, assist the clergy and enhance the splendor of divine worship.

Having these things in mind, and after the most esteemed son, Anthony of Palau, president of the city council of Mataró, having ascertained the common desires of the municipality and its citizens, and with the approval and support of the venerable brother Joseph Miralies y Sbert, Bishop of Barcelona, having earnestly requested that We, through Our clemency, promote the aforementioned edifice, recently restored to its former splendor by the contributions of the faithful, and renovated at great expense, to the

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dignity of a Basilica, We have readily and willingly deemed it fitting to grant this request.

After deliberation with Our venerable brothers, the Cardinals, Prefects of the Congregation for Sacred Rites of the Holy Roman Church, and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of the present document, We elevate the parish and archpriestal church dedicated to God in honor of the Purification of the Virgin Mother, in the city of Mataró, within the boundaries of the Diocese of Barcelona, to the title and dignity of a Minor Basilica, with the privileges according to the custom and norm currently in force, permanently and perpetually.

Furthermore, We decree that these present Letters shall remain firm, valid, and efficacious forever, and shall have and obtain their full and complete effect; and that they shall pertain to, and be applicable to, those to whom they pertain.

[*Latin ed. p. 319*]

The acts [of the Congregation] of the Fifth Session, number 319, can now and forever remain in force; and it must be rightly judged and defined, and anything attempted concerning these matters by anyone, with any authority, knowingly or unknowingly, shall be declared invalid and void from now on. Notwithstanding anything to the contrary. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the day of the month of April in the year 1925, in the seventh year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Sacred Congregation of the Holy Office. THE CHURCH DEDICATED TO SAINT NICHOLAS, IN THE CITY OF GEDANENSI, IS RAISED TO THE TITLE AND HONORS OF A BASILICA MINOR. PIUS PP. XI. For the perpetual memory of this event. — In the city of Gedanensi, commonly called "Danzig," there stands a beautiful church dedicated to Saint Nicholas, which deserves to be rightly and justly ranked among the oldest churches of that city. We know that on January 22nd of the past year, 1927, the seventh centenary of its founding was celebrated there with solemn ceremony and a large gathering of the Christian people, from which the church was entrusted to the members of the Order of Preachers. It is said that Prince Subislaus of Pomerania founded it as early as 1585. It is known that the Dominican Fathers, after the previous temple was destroyed, built the present church in the same place, a structure of magnificent construction and artistic works, which was first consecrated by Apostolic Legate William of Modena in 1339, and a few years later, was solemnly dedicated again to the Bishop of Cuiaviensem. As was reported to Us, on the occasion of the aforementioned seventh centenary, many members of the Order of Preachers came from the city of Berolinensi to perform sacred duties in the aforementioned church; and it is worth noting that the Prince of the Holy Roman Church, Cardinal Andreas Frühwirth,

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among those solemnities, declared that the church of Gedanensi dedicated to Saint Nicholas was the fifth monastery of the Dominican Order after its foundation; and that Saint Hyacinth was the founder of the foundation, whom the blessed Dominic, the founder of the Order, received into his religious family in Rome. The history teaches how diligently the Dominican Fathers have labored in the Lord's vineyard for six centuries, and how abundant the fruits they have reaped, and with what fortitude they have defended the Catholic religion and the cause of the Christian name against the wickedness of heretics, even until our time, and even after centuries.

[*Latin ed. p. 320*]

The *Acta Apostolicae Sedis* records that the law concerning the establishment of parishes, promulgated in the year 1835, recalls that the church of Saint Nicholas, dedicated to the secular clergy and raised to the status of a parish, is frequented by a large number of people; that it is rich in sacred furnishings, adorned with relics, and is, above all, the seat of a pious confraternity of the Most Holy Rosary, which fosters and increases the piety of the faithful towards the Virgin Mary, the intercessor for all graces with God. Bearing these things in mind, when the Most Reverend Brother Edward O'Rourke, the present Bishop of the diocese of Danzig, humbly requested that we deign to elevate the church of Saint Nicholas, worthy of that name in every respect, to the title and honor of a minor basilica, we readily and gladly considered granting this request. Therefore, having heard the Most Reverend Brother Anthony, Cardinal Vico, Bishop of the Holy Roman Church of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites, and having carefully considered all the circumstances, with our own proper knowledge and mature deliberation, and with the fullness of our apostolic power, by the present document, forever and perpetually, we solemnly declare the parish church of Saint Nicholas, the Bishop and Confessor, located in the city of Danzig, to be a minor basilica, with the attached privileges, according to the established custom. We decree that these presents shall remain valid and effective forever; that they shall have their full and complete effect and obtain their intended purpose; and that they shall, in every way, fully support and benefit those to whom they pertain, now and in the future; and that it shall be considered and declared to be duly judged and defined, and to be null and void from this moment, if anything to the contrary should be attempted by anyone, knowingly or unknowingly, through any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-fifth day of the month of April, in the year 1928, in the seventh year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

IV. THE CHURCH OF THE CARMELITE ORDER, ARENZANIA, IN THE ARCHDIOCESE OF AUENSI, DEDICATED TO THE HOLY CHILD

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JESUS, IS CONFERRED WITH THE HONORS OF A MINOR BASILICA. PIUS XI, POPE. For the perpetual memory of this event. — The image of the Holy Child Jesus in the church of the Carmelites in Prague is venerated and celebrated by all the faithful, not only in the aforementioned church, but also in many other places throughout the world.

[*Latin ed. p. 321*]

Acta Pii PP. XI 321. That very image of the Infant Jesus, during the seventeenth century, was first venerated by the Carmelites in their house in Prague; but at the end of the eighteenth century, due to the infamous suppression of monasteries and churches, the Carmelites were driven out of Bohemia, and the veneration of this miraculous small statue, from the borders of Bohemia, spread to other nations, and indeed has been extended to such an extent that, even beyond Europe, in the distant lands of America, Asia, and Africa, the faithful of every order turn to the Infant of Prague, imploring His help in their needs, and honoring Him in churches and chapels everywhere. It is particularly splendid among the buildings dedicated to the Infant Jesus of Prague, that sacred temple which the Discalced Carmelites undertook to build in the city of Arenzano, within the borders of Liguria, and which was recently solemnly consecrated by the venerable Bishop, holding the title of Sinop. For the Discalced Carmelites had already erected a new monastery of their order in Arenzano since the year 1888, which included a small chapel in which the image of the Infant of Prague was presented for the public veneration of the faithful. The small statue, soon marked by graces and miracles, is known to all the inhabitants of Liguria, who, in the manner of pilgrims, visit the chapel in Arenzano, seeking help from the Divine Child through prayers and supplications. But not only do the faithful come there from all of Liguria and neighboring regions, but also from other cities far away in Italy, and then, mindful of the benefits received, they generously and continuously contribute offerings to erect a more worthy and spacious dwelling for the Infant Jesus, as a thank offering for the graces received. In response to so many desires of the faithful, the Carmelites finally, in the year 1904, took care to lay the foundation stone of a new building dedicated to the Holy Infant of Prague; and the building grew so rapidly that, scarcely four years later, the sacred temple could be solemnly inaugurated. This new sacred building, with its elegant form, its wonderful works of art, and its outstanding religious symbols, is visited and admired by a very large number of faithful to this day; for on its altar stands the sacred image of the Infant of Prague, which, on February 24, 1924, was solemnly crowned with a golden and jeweled diadem, by a decree of the Sacred Patriarchal Chapter of the Vatican Basilica, by our beloved son, Raphael, Cardinal Merry del Val of the Holy Roman Church, Archpriest of that Chapter, in a solemn ceremony, in the presence of the General Superior of the Order

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of Discalced Carmelites, and a very large crowd of people. Therefore, our beloved son, William, of Saint Albert, General Prefect of the Discalced Carmelites, together with the Prior of the monastery of Arenzano and the members of the Order's definitorium, in order to enhance the splendor of the sanctuary dedicated to the Infant of Prague, with the support of the Archbishop of Genoa,

[*Latin ed. p. 322*]

Acta Apostolicae Sedis - Official Commentary. We have been most earnestly requested to grant the same sacred edifice the dignity, title, and privileges of a minor basilica, and We have readily and willingly judged it fitting to grant these requests. Wherefore, after due deliberation with Our venerable brothers, the Cardinals of the Holy Roman Church, Prefects of the Congregation of Sacred Rites, by Our own initiative and with full knowledge and mature deliberation, and by the fullness of Apostolic power, by the force of these present letters and perpetually, We hereby honor the temple at Arenzano, dedicated to the Infant Jesus of Prague, located within the territory of the archdiocese of Genoa, with the dignity and title of a minor basilica, together with all the honors, privileges, prerogatives, and indulgences which, by Apostolic authority, belong to churches adorned with this title, either by law or by custom. We decree that these present letters shall always remain firm, valid, and efficacious, and shall continuously produce and obtain their full effect, and that they shall fully benefit those to whom they pertain, now and in the future; and that, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever, it shall be considered and declared invalid and void from this moment forward. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's ring, on the sixth day of the month of May, in the year 1928, in the seventh year of Our pontificate. P. CARD. GASPARRI, Secretary of State. LETTER I TO THE REVEREND FATHER BONAVENTURE, TITULAR BISHOP OF ST. CECILIA, SECRETARY OF THE HOLY ECHELION, CARDINAL CERRETTI, WHOM THE HOLY FATHER HAS APPOINTED AS LEGATE TO THE EUCHARISTIC CONGRESS HELD IN SYDNEY, FROM ALL NATIONS. PIUS PP. XI. My beloved son, greetings and Apostolic blessing. — It is not yet customary for the Pope to attend Eucharistic Congresses held from all nations through his legate; however, the gravity and importance of the matter require it. Indeed, in the ordinary course of events, nothing so captivates and moves the crowds, nothing attracts so many, or draws strangers to follow Christ, or excites those already devoted to Christianity to a more frequent participation in the sacred assembly and a deeper understanding of the Christian life. Therefore, since the Congress to be

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held next September has been announced, we...

[*Latin ed. p. 323*]

From the Acts of Pope Pius XI, 323: Let a gathering of this kind be held in the flourishing city of Sydney, in Australia; and, as We previously ordered, We choose you, Our beloved son, as Our legate, so that, representing Our person, you may preside over the solemn religious ceremonies and discussions that will be held there. It is easily understood why We preferred to entrust you with this task. For, having aroused such expectations and hopes regarding you, that you might be sent as the first legate of the Apostolic See to the regions of Australia, you have not only endeared yourself to the hearts of bishops and the faithful, but also, under your guidance, the Catholic religion has made considerable progress there; so that there is no reason to doubt that, when you return to your own seat, even if only temporarily, adorned with the majesty of the Roman purple, you will be received with great joy by all of the clergy and the people.

No less pleasing and valuable to Us was that piety of yours – which, as a citizen of Rome, you have, as it were, inherited from your ancestors – concerning the Sacrament, to which you are accustomed to dedicate nocturnal vigils, as is the custom in this venerable city, where ecclesiastical and lay men regularly participate in such observances, so that you may be seen to lead by example. We know that in the Sydney gathering, devotion to the Most Holy Eucharist is joined with devotion to the Virgin Mary, both in the solemn ceremonies and, especially, in the gatherings. It is, among other things, the intention that, through careful study and discussion by the participants, the reasons that exist for the connection between the Virgin Mary and the Eucharist should be made clearer; and that much can be found on this subject in the Church's liturgy and in the writings of the holy Fathers. From this discussion, it will happily follow that those who attend the gathering will be inflamed with love for the Virgin Mary, imitating, in a way, the woman who, captivated by the words of Jesus, could not help but associate the glory of the Mother with the glory of the Son, exclaiming: "Blessed is the womb that bore you, and the breasts that nursed you."

Indeed, We have gladly observed the Eucharistic gatherings held this year, which, through the combined preaching of both, have seemed to provide a path for the Sydney gathering; among these, we consider worthy of mention that diocesan octave, recently held under Our very eyes, which was certainly superior to the seven that preceded it, due to the fervor of popular piety: for, while it contemplated Christ hidden under the Eucharistic veils and the Virgin Mary at the same time, it was seen to be filled with tenderness and devotion, just as the organizers and speakers of the gathering itself were.

But what can be expected from Our beloved sons in Australia? What great expressions of piety? What abundant fruits of spiritual joy and

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greater holiness? News of such things will not be lacking to Us, even shortly after the event; but We expect a fuller account of how it went, from you, Our beloved son, in due course.

[*Latin ed. p. 324*]

324 Acta Apostolicae Sedis - Commentarium Officiale: It is fitting to recount – we are surpassed. And it is desirable now to anticipate the singular testimonies of obedience and devotion, by which the Vicar of Christ Jesus, in his Legation, is followed by the faithful of Australia, but even more so, the highest and most solemn honors which are rendered to the august Sacrament, on land and at sea. In this, we admire the plan of the Eternal Father, who seeks with greater eagerness there the glory and reverence due to His only-begotten Son, where He "humbled Himself" more, and where they are more boldly prohibited from the bloodshedding of His immolation, "Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God." Indeed, it is known that a priest from Ireland, Flynn, who was the first from the clergy to arrive at the shores of Sydney in the year 1817, was compelled shortly thereafter to depart, and he tarried in the humble home of a certain Catholic, and there he left the sacred species, enclosed in a small tabernacle, to be guarded by him, for the comfort of the faithful, while a missionary was given access to that city: and this condition, having lasted for a considerable time, resulted in the Eucharist being preserved there almost miraculously, and it conferred no honors, except those secretly bestowed by those Catholics who were the first – and not a few – to establish their dwelling there. May the most beloved Jesus, as He is carried through the beautiful waters of its port, – as He was once carried in Peter's little boat across the Sea of Tiberias – bless the people whom He has redeemed with His precious Blood; may He hasten the day that is so desired, on which the dominion of Himself will be acknowledged and accepted by all men, and may the blessed gift of peace be restored and flourish throughout all the nations. In the meantime, as a witness to the auspiciousness of heavenly gifts and of Our paternal benevolence, We impart from the heart Our apostolic blessing to you, beloved son, to the Bishops, clergy, and Catholic people of Australia, and to all those who are gathered in Sydney for the Convention. Given at Rome, near Saint Peter, on the fourteenth day of the month of July, in the seventh year of Our Pontificate. PIUS PP. XI. TO THE MOST REVEREND AND ILLUSTRIOUS LORD, ALEXANDER, titular Bishop of Saint Callistus, Archbishop of Naples, whom We appoint as Our Legate to the Eucharistic Convention to be held in the Royal City of Calabria. PIUS PP. XI. Beloved son, health and Our apostolic blessing. — It is related that Saint Paul the Apostle, in the ancient city of Calabria, after having converted the citizens through the

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preaching of the Gospel, founded a new Church.

[*Latin ed. p. 325*]

The acts of Pope Pius XI, page 325, record that Stephanus of Bithynia, his disciple, was appointed bishop; and that the doctrine of Christ, having spread throughout Calabria, other episcopal sees were established throughout the region, all subject to the metropolitan see of Regina, which flourished with numerous pastors distinguished by the sanctity of their lives, the brilliance of their teachings, and the accomplishments of their ministry, so that two of them, in a later age of the Church, were deemed worthy to ascend to the Chair of Peter, one after the other, and, after their death, to be honored among the saints in heaven. Furthermore, the citizens of Regina are greatly rejoicing that their city, which was completely devastated by a recent earthquake, has now been entirely rebuilt with new structures, as if a body has risen from the ashes. It is remarkable that they themselves, with a common outpouring of joy, are attending the consecration of the cathedral temple, which has recently been begun anew. Oh, how gladly, when they enter there, will they behold the chapel of the Most Holy Eucharist, restored in such a way that it is adorned with the very marbles with which their pious ancestors had decorated the old one, which was overthrown by the earthquake. Oh, with what singular fervor of piety and charity will they see, through the august Sacrament, the city and its surroundings being illuminated and blessed with a magnificent procession. Indeed, beloved son, you know that the Eucharistic Congress of all Calabria was held in Regium in the days immediately preceding last month; and it is certain that the people of that region, strong and generous, will hold fast to the faith instilled there by Paul, and will be inflamed daily with a more intense fire of divine love. It is evident that the people are burning with piety, since it was recently observed that many, both men and women, readily and generously removed rings, earrings, and other ornaments, contributing some gold, from which three chalices were fashioned – as indeed was the case – to be used in the celebration of the Eucharist during the most important ceremonies of those days. Therefore, considering that the Eucharistic Congress of Regium, from whose activities we expect a most abundant increase in the spiritual fruits for the beloved sons of that region, it seems fitting and useful that the Legate of the Roman Pontiff be present; and, beloved son, it pleases us to call you, in your own person, to support us in all those sacred ceremonies and gatherings. Therefore, we choose and appoint you, beloved son, as our Legate, to preside over the Eucharistic Congress of Calabria in our name and with our authority. We know indeed that you will not fail to receive the most frequent honors of the presidential crown on this occasion, since all the archbishops and bishops of that region, and many others from the rest of southern Italy, will be gathered in Regium; and it will certainly

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be the case that the clergy and the people will have before their eyes the highest examples to follow in honoring the august Sacrament. ACTA, vol. XX, n. 10. - 1-10-928. 22

[*Latin ed. p. 326*]

326 Acta Apostolicae Sedis - Official Commentary. Meanwhile, as a testament to the auspiciousness of Our paternal benevolence and heavenly works, We impart, with heartfelt affection, the apostolic blessing to you, Our beloved son, and to all those from the episcopate, clergy, and people who reside in Riez, as well as to those who are present. Given in Rome, near the Holy Apostle Peter, on the tenth day of the month of August, in the seventh year of Our pontificate. PIUS PP. XI.

[Signature]

D. D. DONATUM TIT. S; SILVESTRI INCAPITES. R. E. CARD. SBARRETTI, whom We appoint as Our legate to the Plenary Council to be held in Laureto.

PIUS PP. XI.

Our beloved son, greetings and the apostolic blessing.

— With the most noble hymns, which Our predecessor of immortal memory, Leo XIII, composed and introduced into the sacred liturgy, they rejoice and glory in the fact that the house of Nazareth, wonderfully illuminated by the example of the Holy Family, is located within their own territory, having been miraculously transported there, so that they may devoutly venerate and honor the Virgin of Laureto as their own and special patroness. Therefore, it is not surprising that the sacred prelates, who are sent by this Apostolic See to administer the churches of Picenum, before beginning their administration, are accustomed to, with a pious and reverent heart, privately visit the most holy shrine and pray there, commending themselves and their diocese to the patronage of the Virgin; nor is it surprising that, whenever the opportunity arises to meet with the other bishops of that region to discuss the needs of their people, they choose this city, so singularly adorned with a privilege, as the place where they will hold their meetings.

A matter not dissimilar, but much more important and beneficial, which We are pleased to learn, will be undertaken shortly after the beginning of the next month: for it has been determined that the Archbishops and Bishops of the entire region of Picenum will convene in a Plenary Council at that time. And the gravity of this assembly, as We have said, and the fruits that may be expected from it, are such that it is unnecessary for Us to explain them in detail, Our beloved son; you, who are entrusted with the authority to promote catechesis and the discipline of the clergy and the people, understand them perfectly well. For in what way can errors, if any

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exist in Picenum, be removed, especially among the people, by thoroughly instilling Christian doctrine, or how can the observance of ecclesiastical laws be ensured, which, perhaps, are not always observed in Rheims?

[*Latin ed. p. 327*]

From the Acts of Pope Pius XI, page 327, it is clear that, whether it be to restore, or to adapt certain things to morals and times, or to better provide for the needs of spiritual life, would it not be easier and more appropriately defined, having been given the counsel of so many prelates? However, so that, as much as possible, those venerable brothers may feel that they are not lacking in the aid of human wisdom, We choose you, Our beloved Son, as Our Legate, who will preside over the Plenary Council of Piacenza in Our name, and may you direct its labors to a most happy outcome. Indeed, We are strongly confident that this outcome will not fail, for among you, gathered at the most important Marian sanctuary in the world, it cannot be that Christ Jesus – the Wisdom of the Eternal Father – who prepared Himself for the redemption of the human race in that humble house at Loreto, will not, at the request of His most Blessed Mother, enlighten your minds to decide on all that is most useful. As a witness to this divine grace and of Our paternal charity, We impart to you, Our beloved Son, and to all the Fathers of the Council of Piacenza, Our apostolic blessing. Given at Rome, near Saint Peter, on the fifteenth day of the month of August, in the year of Our Lord 1928, in the seventh year of Our pontificate.

PIUS PP. XI

[*Latin ed. p. 328*]

328 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONGREGATION FOR RITES

OF THE BEATIFICATION AND CANONIZATION

REGARDING THE SERVANT OF GOD, MARIA LOPEZ VICUÑA, FOUNDRESS OF THE INSTITUTE OF THE DAUGHTERS OF MARY IMMACULATE, DEDICATED TO THE SERVICE OF ORPHANED GIRLS.

ON THE QUESTION OF WHETHER A COMMISSION SHOULD BE APPOINTED TO INVESTIGATE THE INTRODUCTION OF THE CAUSE, IN THIS CASE AND FOR THE PURPOSE IN QUESTION?

In the Kingdom of Hispaniae, a land renowned for its Catholic faith

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and piety, and blessed with glorious saints, and in its principal city, which with fervent devotion venerates its patron saint, Saint Isidore the Farmer, namely Matriti, there is presented a virtuous and humble Spanish maiden, Vincentia Maria Lopez Vicuña. This handmaid of God, chosen and favored by God, with the intercession of the Virgin Mary Immaculate, was chosen to establish a religious society of great benefit and acceptance to Christian families, under the title of the Daughters of Mary Immaculate, dedicated to the service of orphaned girls.

It is fitting, in connection with the present matter and cause, to briefly mention something of the life and deeds of this Servant of God.

In the town of Cascante, in the diocese of Tirasonensis, she was born on March 22, 1847, to the spouses Joseph Maria Lopez Jiménez and Nicholas Vicuña Garcia, a couple distinguished by their nobility and piety. The following day, she received the names Vincentia Maria in the font of regeneration.

Under the care and guidance of her parents, this young girl combined physical beauty with sacred sentiments and affections for God and the saints, along with a desire to benefit the poor.

After seven years, she was taken to Matriti to live with her aunt, Eulalia, who, along with her brother Emmanuel, had been associated with a pious society dedicated to Christian teaching, whose principal aim was to practice works of corporal and spiritual mercy, especially towards the sick in the General Hospital. There, she was able to learn of the pitiable condition of the girls who were in private...

[*Latin ed. p. 329*]

The Holy Congregation of Rites decreed that 329 houses be established to serve those who, upon becoming ill, are received into a hospital, restored to health, and dismissed; however, these individuals, exposed to numerous dangers to their soul and body by wandering and begging, are found to be in a precarious situation. Considering these circumstances and dangers, Eulalia, on December 8th, in the year 1853, promised and offered her service to the Most Blessed Virgin Mary, Immaculate, and dedicated herself and her possessions for these young women; and on the same day, she acquired a house on Via Luciente, where she placed three beds and received three young women, intending to serve them with Christian charity and to achieve a noble purpose. This small house proved to be like a seed blessed by God, and it bore abundant fruit in the growing work. Eulalia, confident in the divine Providence and the help of Mary Immaculate, wished to enlist the aid of her niece, Vincentia Maria, a young woman suited and esteemed for this purpose, to cooperate with her. This young woman, through pious practices and frequent reception of the Sacraments, grew more and more in mind and spirit, so that, completely dedicated to the crucified Jesus Christ and wholly devoted to the Virgin Immaculate, she proved to be a

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most faithful guardian of modesty and chastity, and steadfastly refused offers of marriage, even noble, wealthy, and excellent ones, with a brief and prompt response: "I will not marry, neither king nor saint." It is not surprising that, in the year 1866, after a pious exercise in honor of the divine Mother, in the month of May, at a flourishing age, with the consent of her confessor, Father Medrano S.L., she took the vow of chastity and dedicated herself to a life of piety and apostolate. In addition to the sodalities to which she had given her name and service, namely, the Most Holy Rosary, the Daughters of Mary, the Most Sacred Heart of Jesus, the Vigil of the Most Holy Sacrament, and the Sacred Missions, she cared for the poor, the needy, and the sick with an angelic charity, through visits, offerings, and exhortations; she was already a servant and disciple of divine mercy, devoted to the young women of her house. When she reached the age of twenty-one, while she often attended the Visitation convent in Madrid, demonstrating her inclination for spiritual progress and her desire to enter the sacred veil, her aunt Eulalia, her uncle Emmanuel, and even her confessor encouraged her to dedicate herself to the management and expansion of the house, continuing with diligence and virtue. Torn between two paths, and troubled by this intimate and long-standing conflict, Vincentia Maria sought, through constant prayer and good works, the light and guidance of the divine will. The humble and praying Virgin did not lack the help of divine grace and the protection of the Virgin Immaculate, who, during a spiritual retreat among the Visitation nuns, on the 4th of May in the year 1868, brought about a new light that dispelled all clouds and anxieties in her mind, and she heard a certain secret voice resonate in her ears: "A poor person has been entrusted to you; you will be a helper to the orphan." Then, two somewhat disparate sentiments were united into a single sentiment; and...

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis - The official record, safe within the little house of the handmaids, as if in the cradle of a new religious family, subsequently grew, expanded, and flourished with the praise and approval of the Apostolic See, under the title "Daughters of Mary Immaculate, dedicated to the service of girls." The seat of the nascent religious institute was moved to a new house on June 7th of the same year, and there, a chapel was properly erected by an Apostolic Brief. Father Medrano celebrated Mass, attended by more than one hundred handmaids, while Vincentia Maria sang and the cymbals played, to the praise of God and the holy mysteries. However, since she could not obtain her parents' consent for her religious vocation, Vincentia Maria was forced to return to her parental home; until, afflicted by a serious illness, after hearing the doctor's opinion that the water of the town was harmful to her health, her parents gave her permission to return to Madrid, provided that she would visit them during the sum-

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mer months; but they themselves later also established a home in Madrid. Thus, the Handmaid of God was able to resume her work, and to foster, increase, and in 1875, also to regulate it, both for the sister members and for the handmaids living within or outside the religious house. After two years of training, the sisters are properly admitted to take their three religious vows, provided they have demonstrated spiritual formation and proven abilities. The handmaids, honest and hardworking, are received into the house free of charge, and are educated in proper piety, in feminine arts, and in domestic duties. Finally, the handmaids, living in private homes, receive advice, guidance, and support from the sister members and supervising matrons, so that they may act properly, submit to their employers, attend Mass and other functions on holidays, be instructed in the Christian faith, and be properly disposed to receive the Sacraments. On June 11th, on the Feast of the Most Holy Trinity, in the year 1876, the Most Reverend Cyriacus Maria Sancha y Hervas, Auxiliary Bishop to the Archbishop of Toledo, an admirer of the work of the Handmaid of God, which he had sought to transform from a simple association into a religious institute, delegated by the Archbishop himself, performed the blessing and the solemn ceremony of the imposition of the religious habit upon three sisters: Vincentia Maria, Doña Pilar de los Bios, a widow, and Patrocinio de Pagos, a young woman. Two others, Doña Eulalia and Emerentiana, although admitted, could not receive the habit, because one was hindered by illness, and the other by old age. On July 16th, in commemoration of the Blessed Virgin Mary of Mount Carmel, the foundress and her two companions made their private vows, while a blessed veil was placed upon six postulants, who, on the following Feast of the Assumption of the Virgin Mary herself, received the habit of the religious order; and then, Sister Teresia Orti, after the death of the Foundress, was elected and confirmed as the General Superior. And then, the religious sisters, singing the antiphon "Salve Regina," entered the enclosure for the first time. The institute then moved to a larger house, and with pious...

[*Latin ed. p. 331*]

The Holy Congregation of Rites, having purchased 331 beds, transferred the college, along with the sisters and servants, to other houses in various dioceses; thus, it obtained from the Apostolic See a decree of praise in the year 1888, and thereby opened the way for the Pontifical approval of its constitutions.

In Vicenza, Maria, who, under Father Victorio Medrano, S.J., had received and observed the model and standard of religious life; from him, she received her spiritual guidance from his successor, Father Hidalgo, S.J., who was first the spiritual father of the Servant of God and later of the entire community, from the year 1875 until the year 1912, and who wrote the biography of the Servant of God, imbibed new documents of piety and

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religious perfection, and, following the example of Saint Teresa of Jesus, she made and fulfilled a vow to always do whatever she understood to be most perfect, as the Father himself testified. Finally, the handmaid of God, weakened by labors as well as illnesses, the best mother to her companions and servants, rich in virtues and merits, strengthened and renewed by the Sacraments of the Church, having heard the reading from the Gospel of the Passion of the Lord, at the age of forty-four, peacefully rested in Madrid on December 26, 1890. After a solemn funeral, her body was buried with great public attendance and devotion in the cemetery of Saint Justus on January 1, 1891. Three years later, the main house of the Institute was moved to Madrid, on the street called Fuencarral, first to the old chapel and then to the new one, where a tomb was prepared for her, and where the faithful visit her with piety. The fame of the sanctity of the Servant of God, both in life and after death, together with her Institute, the Daughters of Mary Immaculate, opened the way for inquiries in Madrid, Valencia, and Barcelona regarding the foundations, operations, and activities of the Institute, which were completed and transmitted to the Sacred Congregation of Rites.

Furthermore, since, according to the decree of the Sacred Congregation of Rites of May 28, 1924, regarding the revision of the writings of the Servant of God, nothing prevents further proceedings and all matters are ready, and with the urgent request of the Most Reverend Lord Carmelo Blay, the Pontifical Procurator of the Spanish College in Rome and the legitimate promoter of this cause, and with the fervent prayers of the entire Institute of the Daughters of Mary Immaculate, dedicated to the service of girls, and with the most attentive letters of His Majesty Alfonso XIII, King of Spain, and of many Eminences of the Holy Roman Church, Cardinals, Archbishops, and Bishops, as well as Chapters, parishes, and religious of both sexes, and of other men and women of civil dignity or nobility, the Eminence and Most Reverend Lord Anthony Cardinal Vico, Bishop of Porto and Santa Rufina, the Relator or Promoter of this cause, in the ordinary meetings of the Sacred Congregation of Rites, held at the Vatican, proposed the following question for discussion: Should a Commission be appointed to introduce the cause, in this case and for the purpose in question? And the Eminences and Most Reverend Fathers, who are in charge of the sacred rites, after the report of the aforementioned Eminence,

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - The Official Commentary, after having heard both verbally and in writing from His Eminence, Cardinal Charles Salotti, the General Promoter of the Faith, carefully considered all matters, and decided to write the following: Affirmative, that is to say, the Commission for the Introduction of the Cause should be approved, if it pleases the Most Holy [Father]. July 17, 1928. Subsequently, these

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matters were presented to our Most Holy Pope Pius XI by His Eminence, Cardinal Charles Salotti, the General Promoter of the Faith, in a report. His Holiness, having approved the written response of the Congregation of Sacred Rites, deigned to sign with his own hand the Commission for the Introduction of the Cause of Beatification and Canonization of the Servant of God, Vincentia Maria Lopez Vicuña, Foundress of the Institute of the Sisters of Mary Immaculate, dedicated to the service of girls. July 18, 1928. [Signed:] † CARD. VICO, Archbishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Bishops and Regular Canons. L.©S. Angelus Mariani, Secretary.

II. REGULATION CONCERNING THE BEATIFICATION AND CANONIZATION OF SERVANTS OF GOD, MEMBERS OF THE MINOR ORDER OF THE CAPPUCCIN FRATI.

Regarding the following: Does it pertain to the virtues of faith, hope, and also the cardinal virtues of prudence, charity towards God and justice, fortitude, and temperance, in a heroic degree, in every instance and to their fullest extent? This is the matter under consideration.

In such a diligent pursuit, in which the people of every order pursue the glories, honors, and vanities of the world, and find their delight in these things, nothing can be more opportune and salutary than to present the examples of men who, born into honorable positions, despise the pleasures of the world and the comforts of family life, and who embrace a hard and arduous life, living in humility and poverty, and who clearly demonstrate what should be avoided and what should be done, so that the charity of Christ may rejoice in our souls and make them pleasing to God. Such men have never been lacking, originating from our own ranks, in which they hide themselves and dedicate themselves to the Gospel.

[*Latin ed. p. 333*]

"The Holy Congregation of Rites strove to conform to the precepts of that law, possessing nothing and desiring nothing in their hearts except heavenly things. Among the more recent examples, Father Conrad of Parzham holds a prominent place, who provides a remarkable example, sharply rebuking the license and ambition of our age. Born on a rural estate called Venus, near Parzham, within the territory of the Passau diocese, and having parents who were moderately fortunate but richly instructed in the Christian religion, he easily learned from them the best discipline, and he spent his childhood and adolescence diligently in his father's home. He sought solitude, avoided the company of his equals, and found his delights in prayer, especially in the church, often attracting several companions, whom he charmed with the fervor of his spirit and the purity of his heart, and also drew them to the love of God. Having been orphaned by his most loving parents, when he had reached his thirty-first year, he increasingly reflected on the transience of earthly things, and he decided to dedicate

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himself entirely to God, choosing Him as part of his inheritance. Therefore, he distributed his patrimonial possessions to the needy and the poor, and he resolved to conform his entire life to the example of Christ the Lord: "Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matthew 16:24), that is, he decided to follow the Author and Master of sanctity in complete self-denial. For this reason, he wished to be received among the Capuchin Brothers, and he pursued with such zeal the evangelical austerity that they observe, that he shone as a most perfect example of perfection, and was held in high esteem by all. After completing his novitiate with commendable success, having demonstrated that he was admirably imbued with a seraphic spirit, he immediately accepted a laborious and not entirely without danger task: the office of gatekeeper in the monastery called after Saint Anne, which was the principal one in the Bavarian province. In the church attached to the monastery, there is an image of the Virgin Mary, which devout Christians frequently approach, even in large groups from Germany and Austria, and all enter the monastery to have their needs attended to. This servant of God received all with charity and patience, always ready to help everyone, and he found delight in providing assistance to the needy, and he never dismissed anyone whose just request he could not fulfill, desiring to show himself more generous towards strangers than harsh. For a period of forty years, he held the office of gatekeeper, offering heroic examples of virtue in word and deed, so that good and holy doorkeepers might compare themselves to him and bequeath their names to immortality. Weakened by illness and labors, he barely perceived that death was approaching, and he wished to provide all the comforts to the Church, and he prepared himself most piously for the final hour. For his funeral, a large crowd of the faithful gathered spontaneously, who, with one voice, extolled and proclaimed the holiness of the deceased. This fame reached the investigation of the Ordinary."

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis – The official commentary provided an incentive to enhance its authority, and briefly, since no difficulties arose that would detain the minds of those requesting it, all other judicial formulas were completed, and, on the twentieth day of the month of May in the year nineteen hundred and twenty-four, the Commission for the introduction of the Cause signed; after three years, the necessary documents were available to determine the question of virtues in the specified person. Therefore, in the preceding year, nineteen hundred and twenty-seven, a meeting was held in the chambers of the Most Reverend Cardinal Andrea Frühwirth, the Promoter of the Cause, in the Preparatory Meeting, and ten months later, a Preparatory Meeting was held in the hall of the Congregations of the Apostolic Palace in the Vatican. Most recently, on the twenty-fourth day

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of the preceding month of July, the entire assembly of electors was convened before our Most Holy Father Pope Pius X, and, regarding the doubt presented by the aforementioned Promoter of the Cause, namely, whether it is established that the heroic virtues of Father Conrad of Parzham are proven, all those present responded affirmatively; the Most Blessed Father, however, deemed it prudent to postpone his declarative judgment, and recommended prayers to be offered for a fuller manifestation of heavenly light. When he decided to reveal his mind, he designated this present day, because of the feast of the Virgin Mary's Assumption into Heaven; therefore, the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, and Prefect of the Sacred Congregation of Rites, and Andrea Frühwirth, the Promoter of the Cause; also, the Reverend Father Charles Salotti, General Promoter of the Holy Office, and myself, as Secretary, were summoned, and, with the sacred Host fervently offered, they approached this more noble hall, and, seated on the pontifical throne, he solemnly declared: It is established that the theological virtues of Faith, Hope, and Charity in God and neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and those virtues connected with them, in the Venerable Servant of God, Father Conrad of Parzham, are heroic, in the case and with regard to the matter under consideration. He ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites, on the eighteenth day before the Kalends of September in the year nineteen hundred and twenty-eight. A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the S. B. C. L. © S. Angelus Mariani, Secretary of the S. B. C.

[*Latin ed. p. 335*]

To the Most Holy Congregation, 335 of Rites, in ROMA and Ianuensi, concerning the Beatification and Canonization of the Venerable Servant of God, Paula Frassinetti, Foundress of the Congregation of the Sisters of Divine Providence.

Regarding the question of whether the virtues of faith, hope, and charity in God and neighbor, as well as the cardinal virtues of prudence, justice, fortitude, and temperance, and those virtues connected to them, were practiced heroically, in every instance, and with effect, in the case of the person in question:

It is fitting that the Servant of God, Paula Frassinetti, be considered among the number of prudent virgins, for she, inflamed with the desire for virginity, not only sought to please God, but also, as if it were a duty divinely entrusted to her, devoted her talents and all her strength to promoting and fostering the good of religion and civil society, and reaped abundant fruits, so that her lamp was never extinguished, even when lacking oil.

Born in the noble city of Ianuensi, from pious and honorable parents,

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she progressed so much in the rudiments of the faith at home that, even as a young girl, she zealously practiced piety and kept herself aloof from the vanities of the world. Her home could rightly be called a dwelling place of holiness. There were four brothers, all of whom embraced the clerical state. After her mother's untimely death, when she was barely nine years of age, the Servant of God endured such misfortune, and shortly thereafter, she devoted herself to domestic affairs and undertook the management of the family, exhibiting probity and prudence as an example to others.

However, as she grew older, she was able to see more fully the excellence of angelic virtue, and it seemed that she always had before her eyes the words of Paul the Apostle: "And the unmarried woman and the virgin thinketh on the things of the Lord: that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world: how she may please her husband." (1 Corinthians, VII, 34); for she began to desire more ardently to surrender herself entirely to God, and to consider the needs of her neighbors. She had already become a perfect example of a most chaste virgin, but she did not enjoy robust health, so that she was not considered suitable to enter a religious community where she could fulfill all her duties with equal strength.

Meanwhile, one of her brothers, Joseph, was initiated into the priesthood and was sent as a curate to the town of Quintum, not far from the city of Ianuensi, and Paula followed him, so that she might restore her strength by the health of the place, and prudently deliberate on matters that would be beneficial to her. Things proceeded very well; and the Servant of God progressed from virtue to virtue.

[*Latin ed. p. 336*]

336 The Acta Apostolicae Sedis, an official commentary, states that she, from all that was proper, was always averse to haughty manners, and was therefore easily able to win over the hearts of her equals. Her very outward appearance, the bearing of her whole body and face, radiated such singular modesty, that many young girls readily attached themselves to her and associated with her, and attentively listened to and followed her when she spoke of God and religion. This was especially true on feast days, when, after the sacred offices had been performed in the parish church, the Handmaid of God would retire to a part of the forest, and explained in detail all those duties which should be faithfully performed by each, both in the home and in religion, and it often happened that her words would inspire and inflame in the hearts of the listening girls a desire to attain evangelical perfection. It soon happened that more and more of these girls desired to dedicate themselves to a monastic life; but the necessary resources were lacking, and it did not seem easy to overcome this obstacle. However, the provident mind of the Handmaid of God overcame this, and she built a small chapel, in which she gathered six companions, who

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were to take charge of the needs of poor girls. This was the beginning of the new Congregation, which the Sisters were called by the name of Saint Dorothy, so that all would always remember that they were to be devoted and dedicated to all those works of piety and charity which were proper to Saint Dorothy, who had already existed in that pious undertaking. The beginnings were difficult and arduous, and the newly founded family was subjected to open persecution, but thanks to the extraordinary prudence of the Venerable, she was again able to reunite them, and under her vigilant guidance, the community grew in strength and prosperity. As the number of Sisters increased, the Handmaid of God sought to alleviate the inconveniences of poverty, and she established larger premises in the city of Genoa. The pious institution soon began to flourish, and its influence spread beyond the boundaries of that region, to the great benefit of all those who had witnessed the advantages derived from it. In the year one thousand eight hundred and forty-one, the Venerable Paula petitioned that the association she had founded, together with its well-ordered rules, be endowed with Apostolic authority, and she was granted permission to establish the motherhouse of that blessed community in the City; from which, for the first time, a group of her Sisters was sent to Brazil, and later to Portugal. No labors, no adversities ever tired her, nor were many waters able to extinguish the charity with which the venerable woman burned for the good, especially of those of a young age. She feared no divisions; and in times of turmoil, she reconciled those who had been offended by her charity and generosity; and thus, having undertaken this work with confidence, she pursued it zealously, and completed it successfully, always being most obedient to the sacred prelates and the Roman Pontiff, and always venerating their words and actions as the safest rules for acting.

[*Latin ed. p. 337*]

The Holy Congregation of Rites, in the year one thousand eight hundred and seventy-six, while in Bologna, where she had gone to visit the Sisters, was struck by an apoplexy, from which she was restored in Rome; but she never regained the full use of all her members. She lived for six years amidst the sufferings of this illness, and during that time she gave the most brilliant examples of heroic virtue. Although her body was almost completely immobile, her spirit was drawn with greater confidence to God, and she was able to say to her companions, with pious words: "Rejoice, because I have labored, not alone." Not many years after her blessed death, it was diligently considered to institute proceedings for her canonization. Therefore, after diligent investigations into her life and deeds, in accordance with the law, and after all other prescriptions were duly fulfilled, a judgment regarding the heroic virtues of the Venerable Servant of God was begun. Consequently, on the twenty-second day of the month of February, in the year one thousand nine hundred and twenty-seven, a preparatory

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meeting was held in the halls of the Most Reverend Cardinal Alexander Verde, the Relator of the cause; which was followed on the fourteenth day of February of the following year by a preparatory meeting in the Apostolic Palace at the Vatican; and on the twenty-sixth day of the preceding month of June, the entire assembly was convened before our most holy Pope Pius X, at which the aforementioned Relator proposed to discuss the question of the heroic virtues of the Venerable Servant of God. The Most Reverend Cardinals and Consultors presented their votes in order, and after they were received, the Most Blessed Pope clearly indicated his opinion, but he postponed the definitive decree to another time, so that, in the meantime, more light might be obtained from Heaven through prayers on this important matter. He chose this day, which is celebrated in honor of the Most Holy Mary, who was received into Heaven, and therefore he wished to summon the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Alexander Verde, Relator of the Cause, as well as the Reverend Father Charles Salotti, General Promoter of the Holy Faith, and myself, the undersigned Secretary, and, with sacred devotion, he entered this noble hall at the Vatican and, seated on the Papal throne, pronounced a solemn decree: "It is declared that the theological virtues of Faith, Hope, and Charity in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and those attached to them, were present in a heroic degree in the Venerable Servant of God, Paula Frassinetti, in the case and to the extent of what is being considered." This decree was ordered to be published and recorded in the acts of the Sacred Congregation of Rites, on the eighteenth day before the Kalends of September, in the year one thousand nine hundred and twenty-eight.

A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the S.B.C.

Angelus Mariani, Secretary of the S.B.C.

[*Latin ed. p. 338*]

338 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA, CORRECTION: Page 281, lines 12 and following, due to a missing line during the corrections, the text and meaning have been altered, and must be restored as follows: Gregory XVI, elevated to the pinnacle of the Supreme Pontificate, after having most diligently explored Russian affairs, is a witness, since, in the very year in which he was to perform a pontifical legation to Alexander I, the Russian Emperor had foreseen his death; the witness is Pius IX... SECRETARY OF STATE, by Apostolic Brief, the Holy Father Pius XI, happily reigning, has deigned to appoint: Assistants to the Papal Throne: April 21, July 23, 1928. Monsignor Francesco J. Beckman, Bishop of Lincoln. » Monsignor Salvatore Frattocchi, Bishop of Orvieto. 31 » » Monsignor Agostino Bludau, Bishop of Warmia. Apostolic Protonotaries, as participants: August 2, July 27, 1928. Monsignor Bernardo Giuseppe

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Eras, of the diocese of Bois-le-Duc. » Monsignor Agostino Spannenkrebs, of the diocese of Warmia. • September 5, Monsignor Vincenzo del Signore, of the diocese of Fano. Domestic Prelates of His Holiness: April 28, 1928. Monsignor Pietro Bagarotti, of the diocese of Cotrone. May 4, Monsignor Michele J. White, of the diocese of Newark. June 13, Monsignor Giuseppe Gignac, of the archdiocese of Quebec. July 13, Monsignor Paolo Heider, of the archdiocese of Olmütz. July 14, Monsignor Martino Cagigos et Balda, of the diocese of Barcelona. July 26, Monsignor Giuseppe Roca, of the diocese of Urgel. July 31, Monsignor Antonio Bystrzonowski, of the archdiocese of Cracow. » » » Monsignor Simone Hanuszek, of the same archdiocese. » » » Monsignor Alberto Angellotti, of the diocese of Montepulciano. August 1, Monsignor Alberto Lauscher, of the archdiocese of Colonia. August 2, Monsignor Giovanni O'Neil, of the diocese of Ogdensburg.

[*Latin ed. p. 339*]

Diarium Romanae Curiae 339, 9 Augusti, 1928.

Most Reverend Monsignor Michele Miller, of the Archdiocese of Santiago del Cile.

Most Reverend Monsignor Emmanuele Tommaso Mesa, of the same Archdiocese.

Most Reverend Monsignor Carlo Mecchia, of the Diocese of Trieste.

Most Reverend Monsignor Francesco Sander, of the Diocese of Warmia.

Most Reverend Monsignor Giovanni Wickert, of the same Diocese.

Most Reverend Monsignor Giulio Marquardt, of the same Diocese.

Most Reverend Monsignor Andrea Hinzmann, of the same Diocese.

3 Septembris.

Most Reverend Monsignor Pietro Arthaud, of the Archdiocese of Lione.

4.

Most Reverend Monsignor Pietro di Pietro, of the Prelature Nullius of Valle di Pompei.

HONORS.

By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

The Commander's Cross of the Order of Saint Gregory the Great: 11 Iunii, 1928.

Upon Mr. Cirillo F. Belage, of the Archdiocese of Quebec.

The Knighthood of the Order of Saint Gregory the Great: 28 Decembris, 1927.

Upon Mr. Mohamed Giaafar Agha, of the Apostolic Delegation of Syria.

The Grand Cross of the Order of Saint Gregory the Great, civil class: 6 Augusti, 1928.

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Upon Mr. Abel Iturralde (Bolivia).

Upon Mr. Count Stefano Boberto de Beauchamp, of the Diocese of Tarbes and Lourdes.

The Commander's Cross with plaque of the Order of Saint Gregory the Great, civil class: 13 Iulii, 1928.

Upon Mr. Carlo Herold, of the Diocese of Münster.

The Commander's Cross of the Order of Saint Gregory the Great, civil class: 11 Iunii, 1928.

Upon Mr. Enrico Belaud, of the Archdiocese of Quebec.

Upon Mr. Knight Alessandro Cardon-Duverger, of the Archdiocese of Cambrais.

30.

Upon Mr. Alessandro Savignon, of the Apostolic Vicariate of Egypt.

26 Iulii.

Upon Mr. Alberto Badini Confalonieri, of the Archdiocese of Torino.

16 Augusti.

Upon Mr. Cesare Pesenti, of the Diocese of Bergamo.

21.

Upon Mr. Viscount Gaetano de Heurtaumont, of the Diocese of Séez.

[*Latin ed. p. 340*]

340 Acta Apostolicae Sedis - Official Commentary

Knighthood of the Order of Saint Gregory the Great, Civil Class:

October 27, 1927. To the Reverend Mr. Jaime Costea Bernard, of the diocese of Madrid.

July 20, 1928. To the Reverend Mr. Giovanni Chini, of the archdiocese of Milan.

July 28. To the Reverend Mr. Luigi Loreia, of the diocese of Novara.

August 3. To the Reverend Mr. Giovanni Marmion, of the diocese of Down and Connor.

August 16. To the Reverend Mr. Everardo Havenith, of the archdiocese of Malines.

August. To the Reverend Mr. Ludovico Van den Wildenbergh, of the same archdiocese.

August. To the Reverend Mr. Giacomo Stulemeyer, of the same archdiocese.

HOUSEHOLD OF HIS HOLINESS

BY APPOINTMENT

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With the letters of His Eminence, the Most Reverend Monsignor, the Holy Father Pius XI, reigning happily, deigned to appoint:

Extraordinary Secret Chamberlains of His Holiness:

August 8, 1928. Monsignor Giuseppe Nava, of the archdiocese of Milan.

August 24. Monsignor Annibale Malinverni, of the diocese of Pavia.

August 27. Monsignor Alberto Comoglio, of the archdiocese of Turin.

Extraordinary Chamberlain of Sword and Mantle of His Holiness:

July 10, 1928. The Honorable Marquis Enrico Sagnier e Villavecchia, of the diocese of Barcelona.

Honorary Chamberlain in purple of His Holiness:

September 20, 1928. Monsignor Raffaele Negro, of the diocese of Otranto.

NECROLOGY

August 25, 1928. Monsignor Alessandro Poirier, Bishop of Tarbes and Lourdes.

September 25. Monsignor Benedetto Spila, titular Bishop of Aretusa.

[*Latin ed. p. 341*]

Year XX - Vol. XX, November 5, 1928, No. 11, *ACTA APOSTOLICAE SEDIS*, Official Commentary. PAPAL ACTS. PAPAL LETTERS APPROVED BY APOSTOLIC AUTHORITY. CONSTITUTIONS OF THE MISSIONARIES OF THE IMMACULATE CONCEPTION.

PIUS PP. XI.

For the perpetual memory of this event.

"In a most wondrous manner, in the early centuries of the Church, 'a great number of people were converted to the Lord' through the work of those proclaiming the Gospel, whom God raised up, and who reaped abundant fruit from their labor, because 'And the hand of he Lord was with them.'; and likewise, as the centuries progress, according to the opportunities of the times and the needs of the nations, the most benign God continually raises up, vivifies, and expands sacred groups of men within His Church, who, emulating those who proclaimed the Gospel in the early Christian age and inflamed with the same spirit, bring the light of Christ to distant regions far removed from their homeland, and lead the people dwelling there to the Faith, and, truly nourished by the hand of the Lord and sustained, they grow more and more wondrously, increasing in strength and in the number of their members, and converting many nations to the Lord."

This, indeed, can be said of the Missionaries of the Immaculate Conception, whose Institute, almost two years ago, celebrated its hundredth

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anniversary from its canonical foundation.

Truly, this congregation had humble beginnings near Kis-Kajan, near Marseilles, especially through the work of Charles Joseph Eugene de Mazenod, from the year 1837, also a most prudent Bishop of Marseilles, who, with five companions, under the title of Missionaries of the Province, dedicated himself entirely to bringing back to the right path of salvation those who had strayed, in the year 1837. And, through their diligent labors in the Lord's vineyard, and with new members joining, the pious founder, like other religious families, expanded his society.

[*Latin ed. p. 342*]

342. The *Acta Apostolicae Sedis* provides a detailed account of the establishment of the Congregation, including its constitutions and rules, which were subsequently approved by Pope Leo XIII on March 23, 1881, through an Apostolic Letter bearing the Fisherman's ring. Our Predecessor, with the greatest approval, also approved the Congregation itself, which, under the name "Congregation of the Oblates of the Most Holy Virgin Mary, conceived without sin," was to be overseen by the same founder, de Mazenod, as long as he lived. Having extended beyond the borders of Galliae, the Congregation, while its founder was still alive, had houses in Anglia and Hibernia; shortly thereafter, members of the same Congregation traveled to the lands of Americae, establishing numerous missions there, from the region of Mexicana to the Arctic Sea; and then, also in the eastern parts of India and in Africa, having established new and other houses, the Oblate Missionaries devoted themselves to illuminating the people with the light of the Faith. From the beginning, the founder and his companions had only intended to preach the sacred Gospel in towns and cities within their own country; but soon, with the approval of the Apostolic Letters of both Gregory XVI and Pius IX, both he and his companions decided to evangelize the infidels in distant mission lands as well. However, with the Oblates of the Immaculate Conception, with their keen and dedicated efforts, these endeavors, in addition to the primary goal, also included, as a secondary goal for the Congregation, the management of seminaries and the reform of the clergy of neighboring dioceses, as well as the education of young laymen. To achieve all of these things, the founder and his companions, through many years of commendable conduct, left an example for their successors: ardent love for Jesus, complete obedience to the Church, and a zeal for working in the Lord's field, more than any other thing, throughout their lives. Therefore, it is not surprising that in 1861, when the founder and director of this fruitful society, Bishop C. I. Eugenius de Mazenod of Massiliensium, passed away, the Congregation already consisted of four religious provinces, and its members were entrusted with the care of five apostolic vicariates in mission territories. Now, scarcely a century had elapsed since the initial approval of the constitutions, and the

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Congregation of the Oblates of the Most Holy Virgin Mary consists of more than three thousand members, sixteen of whom are distinguished with the episcopal character, distributed among ten provinces, who, in many parts of the world, even separated by vast distances of land and sea, whether in Europa and in Americae, or in Africa and in the eastern parts of India, offer clear testimonies of their charity in Christ towards the people, and gather abundant fruits of salvation. Truly, the hand of the Lord is with them! Therefore, following in the footsteps of our Predecessors, it seems opportune to us to carefully consider how to provide this religious family, which has so deservedly earned so many honors, with all the protections that are suitable for its growth and well-being.

[*Latin ed. p. 343*]

343 The Acts of Pope Pius XI are most concerned with its stability and integrity. Therefore, the current General Superior of the Congregation of the Oblates of the Most Holy and Immaculate Virgin Mary, the venerable Father Augustine Dontenwill, Archbishop with the title of Ptolemais in Phoenicia, on behalf of himself and the entire religious family under his leadership, has earnestly requested that We deign to approve the amendments to the Constitutions of the Congregation of the Oblates, which have now been revised to conform to the norms of the Code of Canon Law, with Our apostolic approval. We, having carefully examined these Constitutions, which were originally drawn up by the pious founder of the Congregation and which have been repeatedly approved by Our predecessors as being most suitable for achieving the aims of the Institute, have readily and willingly agreed to grant Our approval to the requests made to Us. Indeed, after the Apostolic Letters *Si tempus unquam* of Pope Leo XIII, which approved the rules and regulations of the Oblates mentioned above, Pope Gregory XVI, on March 23rd of the year 1846, with Apostolic Letters bearing the seal, confirmed the aforementioned Congregation and its Constitutions, having made certain amendments in those regions, here and there, due to the missions then undertaken in regions of the infidels; and likewise, Pope Pius IX, with similar Apostolic Letters dated March 28th of the year 1855, strengthened with his authority other changes proposed by the general chapter of the Congregation of the preceding year, 1853; and finally, in the year 1910, Pope Pius X, on the first of September, fully approved, with his Letters bearing the Fisherman's seal, the rules of the Institute, together with the additions and innovations introduced by the general chapter held in the year 1908. However, even at the present time, for the better well-being of the Congregation itself, other amendments and additions were desired, both due to new circumstances of times and places, and especially due to the promulgation of the Code of Canon Law, in the aforementioned Constitutions; therefore, a new draft of the rules, written in the Latin language, has been presented to the Sacred Congregation of

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Religious Orders, and has been approved by that Congregation; the text of which follows, namely: CONSTITUTIONS AND RULES OF THE CONGREGATION OF MISSIONARY OBLATES OF THE MOST HOLY AND IMMACULATE VIRGIN MARY. PREFACE. The Church, the most precious inheritance of Christ the Savior... (and the rest that follows). Therefore, in response to the requests of the venerable Father Augustine Dontenwill, Archbishop with the title of Ptolemais, General Superior of the Congregation of Missionary Oblates of the Most Holy Virgin Mary, and of all those of the same Congregation...

[*Latin ed. p. 344*]

344 Acta Apostolicae Sedis - With the aim that the congregation may more abundantly fulfill its ministry of salvation on earth, and after having conferred with our venerable brothers, the Cardinals of the Holy Roman Church, who are Prefects of the Congregation for Religious Affairs, having carefully considered all matters pertaining to this, by our own motion and with certain knowledge and mature deliberation, and by the fullness of our apostolic power, by the tenor of the present document, we most fully approve the aforementioned Constitutions of the Oblates of Missionaries, who are called after the Blessed Virgin Mary Immaculate, and we add to them the highest strength of apostolic sanction. We now earnestly pray and desire that the most benign God may preserve and foster this fruitful congregation; that its members may, by the light of His helping wisdom, persevere in preaching the Gospel to the unbelievers, in carrying out the sacred ministry of souls, and in striving for sanctification; and meanwhile, as a sign of the favor of heavenly benefits and also of our particular benevolence, we impart to the General Superior and to the entire Congregation of the Oblates of Missionaries our apostolic blessing, with all our heart. These things we grant and decree, ordaining that the present document shall remain forever valid and effective, and shall fully and completely produce its intended effects, to the fullest support of the Congregation of the Oblates of Missionaries, called after the Blessed Virgin Mary Immaculate; and that it shall be duly judged and determined that, from this moment onward, anything to the contrary, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be considered null and void. Notwithstanding any other apostolic constitutions and ordinances, or any other regulations to the contrary. We decree that the present document, even when presented in printed form, signed by a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall have the same full faith and validity as if the original document were exhibited or shown. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-first day of the month of May, in the year 1928, in the seventh year

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of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 345*]

From the Acts of Pope Pius XI, page 345, under the title and privileges of the Minor Basilica: The Cathedral of Auch is elevated. POPE PIUS XI. For the perpetual memory of the matter. – The venerable brother Francis Ernest Ricard, Archbishop of Auch, in the name of the chapter of canons of the cathedral church of Auch, and in his own name, humbly and with fervent prayers, requests that We deign to adorn the cathedral church of Auch, dedicated to the honor of the Holy Mother of God, with the title and privileges of a Minor Basilica. The present church, built in place of an older church constructed in the most remote times of the Middle Ages and now dilapidated by age, was begun to be rebuilt from its foundations in the Gothic style, which they call so, in the year 1489 of the Incarnation of the Lord, but only after two centuries, with beautiful and diverse styles, and with two towers placed on the facade of the building, was it completed. The sacred edifice consists of three naves, which, by their amplitude, form, and lines, are clearly adorned with numerous chapels, which are embellished with stained glass windows of various colors, bringing in a soft light. It is equipped with a wonderfully sculpted choir, in which the chapter of canons devoutly offers daily praise to God. The clergy, devoted to this church, take the utmost care that God may be duly worshipped here by the faithful; and they perform liturgical actions that are more splendid, with luxurious vestments and rich furnishings, with which the same cathedral is enriched, and which are frequently celebrated by the faithful, who, generously contributing from their own resources, help to support and maintain the worship. And rightly so, for the cathedral of Auch is worthy of the utmost care by all the faithful, by the clergy, and by all, with all its adornments, not only because of its artistic beauties, which shine among the churches of southern France, but also because of the bodies of the Saints of Turin, Leothadius, and Austindus, which are kept in the crypt, and many other relics of the blessed, preserved in the sacristy. Therefore, having heard the prayers of the aforementioned Archbishop of Auch and his canons, and having also consulted with our venerable brothers, the Cardinals of the Sacred Congregation for the Sacraments, We have freely and gladly decided to grant what is requested. Therefore, by Our authority, and in a perpetual manner, by the tenor of the present document, We elevate the aforementioned cathedral church of Auch, dedicated to the honor of the Blessed Virgin Mary, now called "d'Auch," to the title and dignity of a Minor Basilica, and We grant to it all and each of the rights, privileges, prerogatives, and indulgences pertaining thereto.

[*Latin ed. p. 346*]

346 Acta Apostolicae Sedis - An Official Commentary concerning mat-

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ters which, adorned with this title, are to be observed by churches, according to the customary form and prescribed regulations. We decree, we command, that these present Letters shall always be firm, valid, and efficacious, and shall produce and obtain their full and complete effects; and those to whom they pertain shall fully support the cathedral church of Auxitana; and it shall be rightly judged and defined, and from this moment shall be declared invalid and void, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Contrary provisions notwithstanding. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-first day of the month of May, in the year 1928, in the seventh year of Our Pontificate. P. CARD. GASP ARRI, Secretary of State.

III. THE APOSTOLIC PREFECTURE OF TSING-TAO IN CHINA IS RAISED TO THE RANK OF AN APOSTOLIC VICARIATE.

PIUS PP. XI

For the sake of posterity.

Since, by the apostolic office with which We are divinely entrusted, the care of all Churches has been entrusted to Us, so that We may diligently determine what may best promote their spiritual welfare, We have resolved to take action. Indeed, when the venerable brother Celsus Constantini, titular Archbishop of Theodosiopolis and Our apostolic delegate in China, earnestly requested Us to raise the apostolic prefecture of Tsing-tao, which, having been entrusted to the care of priests of the Society of the Divine Word, has happily experienced greater growth in recent years, to the rank of an apostolic vicariate: We, having carefully considered all the circumstances with Our venerable brothers, the Cardinals entrusted with the affairs of the Propagation of the Faith, and after the most diligent investigation of the matter, we considered it right to readily and willingly assent to the wishes of the praised apostolic delegate.

Therefore, by Our own authority and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of these presents, We raise the apostolic prefecture of Tsing-tao in China to the higher dignity of an apostolic vicariate, to be governed by a bishop holding the episcopal title, retaining the name of Tsing-tao and the same boundaries as the apostolic prefecture previously contained, and under the care of the well-established Society of the Divine Word.

[*Latin ed. p. 347*]

Acta Pii PP. XI 347. These things which we wish, we establish by these present Letters, which shall remain forever firm, valid, and efficacious, and shall have and obtain their full and complete effect, and those to whom they pertain, or who may pertain to them, shall most amply support them

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now and in the future; and it shall be rightly judged and defined, and whatever may be attempted concerning these matters by anyone, knowingly or unknowingly, shall be declared void and of no effect from this time forward. Notwithstanding all things. – Given at Rome, near Saint Peter, under the Fisherman's ring, on the fourteenth day of the month of June, in the year 1928, the seventh year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Sacred Congregation for the Propagation of the Faith. IV. THE MISSION OF DEBELLARY IS ESTABLISHED BY DETACHING TERRITORY FROM THE DIOCESE OF HYDERABAD. PIUS PP. XI. For the sake of future memory. – The Venerable Brother Dionysius Vismara, Bishop of the Hyderabadenses in the Orient, informs Us that, in his diocese, despite grave difficulties and especially its extent and the multitude of inhabitants, the number of laborers working for the Gospel is inadequate, and therefore it is opportune that a new mission be established from some districts detached from his diocese, which, with the addition of other priests, may better promote the growth of the Faith. Our Apostolic Delegate in the Orient not only accedes to the wishes of the Bishop of Hyderabad, but also requests that the territory of Hyderabad, which we have mentioned, be further increased by detaching territory from the archdiocese of Madras, which is more similar in the nature, language, and customs of its inhabitants. We, after having conferred with Our Venerable Brothers, the Cardinals of the Holy Roman Church, Prefects of the Congregation for the Propagation of the Faith, and having considered what is best for the interests and growth of the Catholic Faith in those regions, have judged it fitting to decree the following, in the Lord. Namely, by Our own motion and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, we detach and separate from the territory of the diocese of Hyderabad the civil districts of Beichur and Gulbarga, with their present boundaries, and also from the territory of the archdiocese of Madras the civil district of Beilary, with its present boundaries; and therefore, from these three districts, we establish a new, independent Mission.

[*Latin ed. p. 348*]

348 Acta Apostolicae Sedis - We establish, found, and name the institution "de Bettary"; furthermore, we decree that the new mission of this name shall belong to the ecclesiastical province of Madras, and that its care shall be entrusted to the Brothers of the Order of Minor Friars of the English Province. We command these things, establishing these present letters to be always firm, valid, and efficacious, and to produce and obtain their full and complete effects, and to fully suffice and be sufficient for those to whom they pertain or may pertain in all things and through all things; and thus, in the aforementioned matters, it is to be judged and determined; and to be rendered null and void if anything contrary to these should happen to be attempted by anyone, knowingly or unknowingly, with any authority

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whatsoever. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the fifteenth day of the month of June, in the year 1928, in the seventh year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

A NEW VICARIATE APOSTOLIC IS ESTABLISHED FROM THE TERRITORY DETACHED FROM THE VICARIATE APOSTOLIC OF KAIFENG. PIUS PP. XI. For the sake of future remembrance.

As that which is happening may be conducive to the eternal glory of the Catholic name and the salvation of the faithful, so that it may occur well and prosperously and happily, as the supreme office of the Apostolate reminds Us, which We exercise on earth, although undeservedly. Guided by this counsel, when Our venerable brother Joseph Tacconi, titular Bishop of Aradus and Apostolic Vicar of Kaifeng, humbly requested Us to divide his vicariate of Kaifeng, because of the very extensive territory subject to his jurisdiction and the multitude of inhabitants dwelling there, and to establish a new apostolic prefecture from the territory detached and separated therefrom, for the more vigorous promotion of the Catholic faith: We, having previously considered the request of the venerable brother Celsus Constantinus, titular Archbishop of Theodosiopolis, Apostolic Delegate in China, and having received the counsel of Our venerable brothers, Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and having carefully considered all matters pertaining to the case, we considered it right and willing to grant the aforementioned request. Since these things are so, by Our own motion and from certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of the present document, the entire territory which is civilly sub-

[*Latin ed. p. 349*]

349 The acts of Pope Pius XI include the prefectures of Kweiteh, Ningling, Kaocheng, Yucheng, Siayi, and Yuncheng, which are separated from the apostolic vicariate of Kaifeng: and that territory, thus separated or divided by Us, We erect into an apostolic prefecture, which We name Kweiteh, and which We entrust to the care of the fathers of the Order of Eremite Recollects of Saint Augustine. This We decree, We establish, We ordain, that these present letters shall forever remain and be valid and efficacious, and shall have and obtain their full and complete effect, and that they shall most amply suffice for those to whom they pertain or may pertain now and in the future; and that it shall be rightly judged and defined, and that whatever is contrary shall be null and void from now on, if anything to the contrary should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the nineteenth day of the month of June, in the year 1928, the seventh of Our pontificate. P.

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CARD. GASPARRI, Secretary of State. VI. A MISSION INDEPENDENT OF ILAN IS ESTABLISHED WITHIN THE TERRITORY OF THE APOSTOLIC VICARIATE OF WONSAN, IN KOREA. PIUS PP. XI. For the sake of future remembrance. — Venerable brother Marius Giardini, Archbishop with the title of Edessenus, Our Delegate in Japan and Korea, and also the beloved son, the Abbot General of the Ottilian Congregation of the Order of Saint Benedict, most earnestly commend the prayers of the venerable brother Boniface Sauer, titular Bishop of Appariensis and Apostolic Vicar of Wonsan in Korea, who earnestly requests Us to divide his vicariate of Wonsan, which is distinguished by its number of inhabitants and the extent of its territory, into two parts, so that from the separated part, now called the province of Ilan, a new, independent mission may be established, to be entrusted to other missionaries. We, considering this matter with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Sacred Congregation for the Propagation of the Faith, having carefully considered all aspects of the matter, so that the work of the Catholic Church may be better carried out in those regions, and having offered prayers, We have deemed it fitting to approve. Therefore, by Our own motion, with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of these present letters, from the apostolic vicariate of Wonsan...

[*Latin ed. p. 350*]

350 Acta Apostolicae Sedis - Official Commentary: We separate and distinguish the civil province of Ilari, established with its present boundaries, and We erect it as a new mission of its own jurisdiction, which We also name Ilari. Furthermore, having considered the territory of the vicariate, We order that the care of the Congregation of Ottilien, of the Order of Saint Benedict, which has so well deserved for its efforts in promoting the Christian faith in those regions, be entrusted with the care of the new mission of Ilan. We decree that these present letters shall always remain firm, valid, and efficacious, and shall have their full and complete effect, and that they shall most abundantly benefit those to whom they pertain, or may pertain; and that, in all respects, they shall be duly judged and defined, and that whatever is contrary to them shall be declared null and void from now on, if anything should happen, knowingly or unknowingly, by anyone, with any authority, to attempt to alter them. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the ninth day of the month of July, in the seventh year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Secretariat of State.

SEPARATION OF TERRITORY FROM THE APOSTOLIC VICARIATE OF KIRIN; ERECTION OF AN INDEPENDENT MISSION IN CHINA.

PIUS PP. XI

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For the sake of future remembrance.

Following Our predecessors in custom and practice, We, considering what appears more suitable for the propagation of the Christian religion in distant regions, decree to establish them by law. Therefore, since the Apostolic Vicar of Kirin earnestly requested that a portion of his vast vicariate, which is also rich in population, be separated for the better promotion of religious affairs, and be established as a jurisdiction of its own, We have readily and willingly agreed to grant this request. Therefore, with the prior consent of the Most Reverend Brother Gelsi Constantini, titular Archbishop of Theodosiopolis, Our Delegate in China, and after having consulted with Our Most Reverend Brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after having carefully considered all matters pertaining to the subject, by Our own motion and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, We decree and command, by the tenor of these present letters, that the territory...

[*Latin ed. p. 351*]

351 The acts of Pope Pius XI decree that the territory, which today comprises the civil districts of Lorig-Kiang, Eouloun, and Seiheu, be separated from the vicariate of Kirin; and We, therefore, separate this territory from the vicariate of Kirin, establishing it as a mission of its own jurisdiction, to which We give the name Tsitsiliar, and which We entrust to the care of the Fathers of the Society of Bethlehem. To promote greater growth of the Faith in this territory, We command these things, decreeing that these present letters shall remain forever valid and effective, and shall fully and completely produce their intended effects, and that they shall fully suffice for all those to whom they pertain, now and in the future; and that it shall be judged and defined that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be null and void from this moment. Contrary to anything to the contrary notwithstanding. Given in Rome, at St. Peter's, under the Fisherman's ring, on the ninth day of the month of July, in the year 1928, the seventh year of Our pontificate. P. CARD. GASPARRI, Secretary of State. VIII. THE CHURCH OF THE BLESSED VIRGIN MARY, SALUTED BY THE ANGEL, IN THE SUBURB OF LEZAJEK, OF THE DIOCESE OF PREMYŚL. PIUS PP. XI. For the perpetual memory of this matter. — It is clearly established that the church of the Annunciation of the Blessed Virgin Mary, located in the suburb of Lezajek in the Latin Diocese of Przemyśl, belongs to the Order of the Friars Minor, having done so since the year 1608, when Bishop Matthias Patrakonschi welcomed the Friars Minor into his diocese, entrusting to them the custody and sacred ministry of that sanctuary. This church can rightfully and deservedly be considered among the most distinguished sacred buildings by which that diocese, and indeed all of Poland, is ennobled. For this

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church, originally built of wood in the year 1603, and completed and perfected in the year 1678, is particularly distinguished by its noble structure and the ornamentation of its artistic works, and was solemnly consecrated in the year 1630 by the Bishop of Przemyśl, Natecz Nowodworski. In the right-hand chapel of this temple, a renowned image of the Blessed Virgin Mary, carrying the Infant Jesus in her arms, is venerated, which on the eighth day of the month of September in the year 1752, was blessed by Bishop Wenceslaus Komite Sierakowski, by Apostolic authority, and by order of Benedict XIV, Our predecessor of blessed memory, together with the Divine.

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis - Commentarium Officiale. The church, adorned with a golden and precious diadem, was redeemed with great splendor. The sanctuary itself has become and remains the center of piety and worship, both for the inhabitants and for pilgrims, whether individually or in groups, coming from nearby or distant places, especially during the feasts of indulgences, where they devoutly implore the grace and mercy of the Most Blessed Virgin Mary of Leżajsk. The temple shines with beautiful paintings, created by the renowned artist Stanisław Stronski, which depict both the mysteries of Our Lord Jesus Christ and the privileges of the Virgin Mother of God. The image of the Annunciation of the Most Blessed Virgin Mary, which is preserved in the main altar, is a work of the 17th century, by the friar Lekszycki of the Order of the Friars Minor, and in the left chapel, the image of Saint Francis of Assisi, rapt in ecstasy, is admired, created by the lesser Correggio; as in another of the eighteen altars, the image of the penitent Saint Mary Magdalene is venerated, also painted by the master. The choir stalls, carved from wood, and even the lectern, as well as the magnificent statue of an angel, the pulpit, and the organ, which is the most famous in all of Poland, built since 1682, are all works of exceptional artistry. As for the sacred services, the Friars Minor, custodians and ministers of the sanctuary, diligently perform evangelical sermons, sacred functions, and the administration of the Sacraments; moreover, the rich and abundant treasures with which the temple is adorned, inspire the piety of the faithful and enhance the splendor of worship. Having these things in mind, when the beloved son Benedict Wircioch, Provincial Minister of the Order of the Friars Minor of the Province of the Immaculate Conception of the Most Blessed Virgin Mary in Poland, together with his Definitorium, and with the consent of the General Procurator of the same Order, earnestly implored us to deign to bestow upon the aforementioned church, from the Annunciation of this year, upon the completion of its three-century-old construction, the title and privileges of a Minor Basilica, with a religious and civil celebration; and when to this serious request was added the weighty recommendation

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of the Metropolitan Archbishop of Lviv, and the Bishop of Przemyśl, we considered it right and were pleased to grant it freely. Therefore, having heard our venerable brother Anthony, His Eminence Cardinal Vico, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites, and having carefully considered all matters pertaining to the matter, by our own authority and with full knowledge and mature deliberation, we hereby declare that the church, or sanctuary of the Most Blessed Virgin, greeted by the Angel, located in the suburb of Leżajsk in the diocese of Przemyśl, and entrusted to the care of the Friars of the Order of the Minor Friars, is hereby elevated to the title of Minor Basilica, with the privileges and honors according to the decrees and customs pertaining thereto.

[*Latin ed. p. 353*]

353 Acts of Pope Pius XI: We desire, we decree, that these present letters remain forever firm, valid, and efficacious; that they may fully and completely produce and obtain their effects, and that those to whom they pertain, or may pertain, now and in the future, may most abundantly support them; and that it may be rightly judged and defined, and that whatever is done to the contrary concerning these matters by anyone, knowingly or unknowingly, shall be null and void from this moment forward. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's ring, on the tenth day of the month of July, in the year 1828, in the seventh year of Our pontificate. P. CARD. GASPARRI, Secretary of State. LETTERS ADDRESSED TO: His Eminence, Adolf, Titular Archbishop of St. Agnes, Royal Ecclesiastical Prelate, Cardinal Bertram, Archbishop of Wratislavia, His Eminence, Michael, Titular Archbishop of Anastasia, Royal Ecclesiastical Prelate, Cardinal De Faulhaber, Archbishop of Munich and Freising, His Eminence, Charles, Titular of the Four Crowned Saints, Royal Ecclesiastical Prelate, Cardinal Schulte, Archbishop of Cologne, His Eminence, Charles Fritz, Archbishop of Freiburg, and to the other Bishops of Germany: IN RESPONSE TO LETTERS FROM THE ANNUAL CONVENEING AT FULDA. PIUS XI, Beloved sons and venerable brothers, greetings and the apostolic blessing. — We know that you diligently and carefully dedicate yourselves to the common affairs of your dioceses, and to the various needs of the times, as is evidenced by the custom whereby you convene annually at the tomb of St. Boniface from all of Germany: which, happily, has been occurring for many years. Thus, recently, from your letters, sent from that place, we understood, among other things, that you are greatly concerned not only that boys may be properly instructed in schools and religiously educated, but also that sanctity may be inviolably observed in the Christian family, according to the divine law. Both of these matters are of the greatest importance; for young people are the hope of a better age, and the family itself is the foundation of the republic. Furthermore, it is very opportune

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that your efforts are directed against naturalism, as they call it; for at the present time, and perhaps more than ever before, this kind of pestilence dominates everywhere; from which it follows that, with eternal things set aside, men give themselves over to all kinds of vices and live according to the customs of the pagans. The way...

[*Latin ed. p. 354*]

354 Acta Apostolicae Sedis - Commentarium Officiale. Therefore, consider carefully what you have jointly decided, according to your judgment: and place all your trust in the Divine Redeemer, who declared: "These things I have spoken to you, that in me you may have peace. In the world you shall have distress. But have confidence. I have overcome the world." Meanwhile, we do not cease to offer you our prayers in your endeavors and undertakings, writing this letter amidst the concerns that weigh upon all the Churches. We are certain that the most merciful God will favor your efforts with His grace, and will bring to fruition all that is desired. And as a pledge of heavenly blessings, and as a sign of Our paternal benevolence, We impart to you, Our beloved sons and venerable brothers, and to the entire clergy and people, to each and every one of you, Our apostolic blessing, most lovingly in the Lord. Given at Rome, near Saint Peter, on the seventh day of the month of September, in the year 1928, in the seventh year of Our Pontificate. PIUS PP. XI. TO THE MOST REVEREND MONSIGNOR DOMINICANUS JUSTINIANUS, titular Archbishop of the Titular Sees of Saints Andrew and Gregory ad Clivum Scauri, in the Kingdom of Sardinia, Prefect of the Sacred Congregation for the Propagation of the Faith, whom We have appointed as Our legate to the Eucharistic Congress of all Hungary. PIUS PP. XI. My beloved sons, greetings and the apostolic blessing. - It is certainly not without Divine Providence that a Eucharistic Congress is being held at this time throughout the Catholic world: for we all know, through experience, how much such gatherings contribute, not only to strengthening the Catholic faith, which is everywhere cooling, but also to fostering that charity which alone can unite men and peoples closely in Christ. - Therefore, we received with joy the news that a congress of this kind is being prepared here, under your auspices, from all of Hungary, in order to promote the worship of the august Sacrament, and to offer a common act of reparation to the most merciful God. May you devote these days to prayer and study, through pious liturgical rites and holy theological reflection. We certainly commend you for this fruitful work, and we warmly thank all those who are helping you in carrying it out. Since, moreover, it is entirely appropriate that a Cardinal of Our Order should represent Us in matters of such great importance, We hereby appoint you, Our beloved son, by these letters, to preside over the congress and all the ceremonies, in Our name and with Our authority: and we have no doubt that your outstanding piety and the dignity of the Roman purple will contribute greatly to the

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sacred solemnities.

[*Latin ed. p. 355*]

May the acts of Pope Pius XI, number 355, bear witness to its splendor. As for the abundance of the best fruits that are expected from it, We are confident, both in the presence of the sacred prelates and in that faith with which the Hungarian people, always closely united with the Apostolic See, have attained prosperity and glory. And may God hasten the coming of His eucharistic kingdom; thus, He, veiled in mystical garments, will nourish all His children with His blood, and His kingdom, publicly recognized by its authority, will be the most desired Prince of peace. Hasten, beloved sons, to accomplish this, with the best of intentions. We, in the meantime, having prayed for heavenly assistance for you, so that you may wisely resolve and happily put into effect what is undertaken, gladly confirm the privileges, indulgences, grants, and dispensations which We granted in the Apostolic Letters, dated March 7th of the year 1924. And We desire that this apostolic blessing, which We bestow with the greatest affection in the Lord upon you, beloved sons, and upon all those who are present at the gathering, be a witness to the foretelling of divine gifts and also to Our paternal benevolence. Given at Rome, near Saint Peter, on the sixteenth day of the month of September, in the year 1928, the seventh of Our pontificate.

PIUS PP. XI

[Signatures]

MICHAEL TIT. S. ANASTASIAE S. R. E. PRESB. CARD. DE FAULHABER, ARCHBISHOP OF MONACENSE AND FRISINGA.

ADOLF TIT. S. AGNETIS, EXTRA MOENIAS, R. E. PRESB. CARDINAL.

EMBERTRAM, BISHOP OF WRATISLAVIA.

IACOBUM DEHAUCK, ARCHBISHOP OF BAMBERGENSEM, AND OTHER BISHOPS OF BAVARIA:

IN RESPONSE TO LETTERS FROM THE COMMON MEETING HELD AT FRISINGA.

PIUS PP. XI

Beloved sons and venerable brothers, greetings and the apostolic blessing.

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The letters which you recently sent from the annual meeting held at Frisinga demonstrated your piety towards the Apostolic See, and also your willingness to carry out all that We, from time to time, prescribe in writing, according to the needs of the times in which the Church is engaged. Therefore, it is most fitting that you devote yourselves to publicly professing the royal power of Christ, and to promoting the most sacred devotion to the Heart of Jesus; for in such a flood of errors and evils, who can offer a remedy that is truly effective, unless it be Christ the Redeemer, who is the way, the truth, and the life?

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - Official Commentary: We do not conceal the fact that Our mind is greatly concerned with the cares and labors with which you and your clergy strive, so that all things here may flourish in Christ: especially so that sanctity may abound in the domestic society, so that youth may be properly instructed in morals and religion, and so that women may be drawn back to modesty and virtue. Urged by these holy endeavors, let us not cease to pursue other aims of Catholic action, by diligently selecting men from the people who, outstanding in faith, may defend the sacred rights of the Church and, by their example, promote Christian life privately, publicly, and daily. We pray that God, the giver of all good things, may bless these efforts with His heavenly grace, so that they may be as fruitful as possible for the great benefit of your dioceses. As a foretaste of these works and a witness to Our paternal benevolence, may the apostolic blessing, which We impart to you, Our beloved sons and venerable brothers, and to the entire clergy and people among you, remain steadfastly with you in the Lord.

Given at Rome, near Saint Peter, on the seventeenth day of the month of September, in the year 1928, in the seventh year of Our pontificate.

PIUS PP. XI

TO THE MOST REVEREND CARDINAL CAJETANUS, ARCHPRIEST OF THE BLESSED AGATHA, AND PREFECT OF THE SACRED CONGREGATION FOR SEMINARIES, STUDIES, AND UNIVERSITIES, TO WHOM WE OFFER OUR CONGRATULATIONS ON THE FIFTETH ANNIVERSARY OF HIS PRIESTHOOD.

PIUS PP. XI - Our beloved son, greetings and the apostolic blessing.

It is with a joy that is always present in the hearts of those who belong to the sacred order that they remember the day on which, by the grace of God, they were raised to the priesthood and ennobled with a heavenly dignity. And so, knowing that the fiftieth anniversary of the beginning of your priestly ministry is approaching, We do not wish to pass over this event in silence; all the more so because a splendid opportunity is presented to

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Us to publicly declare Our benevolence towards you.

Indeed, We have observed that you have always diligently served the Apostolic See with faith and zeal, and that you have faithfully fulfilled various duties, so that you have been deemed worthy to be co-opted among the most distinguished ranks of the Fathers in the College of Cardinals.

[*Latin ed. p. 357*]

From the Acts of Pope Pius XI, page 357. Indeed, when Our predecessor, Pope Benedict XV, wisely established the Sacred Congregation for Seminaries and Universities, He appointed you, Our beloved son, to lead it, fully confident that, under your guidance, this work would be fruitful. And He was not disappointed. For you have diligently labored these years, not only to restore all the seminaries, fostering them with suitable laws concerning piety and instruction, but also to establish new seminaries in various regions of Italy, such as Fani and Melphicti, Assisi, Kulari, and Potenza, where a young clergy, instructed in all virtues and sciences, would flourish. Nor have you spared effort in ensuring that, in certain higher institutions of Europe, sacred doctrine and canon law are also taught. From these things which we have briefly mentioned, it is manifest how much you have merited for the Church of God; therefore, We, just as Our predecessors, hold you in high esteem. Therefore, rejoice in this fortunate event, in which so many offer their congratulations. We, offering due thanks to the Provident God who has bestowed so many benefits upon you, pray for you with all our heart; in particular, that He may preserve you in good health for as long as possible, so that you may witness the further growth of the Congregation to which you preside. Meanwhile, that the memory of this happy occasion may be more splendid, and may bear fruit for souls, We gladly grant that, when you desire, you may, with Our name invoked, impart blessings to those present, offering them plenary indulgences, according to the usual conditions of the Church. And We wish this apostolic blessing, which We impart to you, Our beloved son, with the greatest affection in the Lord, to be a testament to the reconciling power of heavenly gifts, and also to Our paternal charity. Given from Rome, near Saint Peter, on the eighteenth day of the month of September, in the year 1928, in the seventh year of Our pontificate. PIUS. Acts, volume XX, number 11. - 5-11-1928. POPE XI.

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS. SACRED CONSISTORY. DECREE CONCERNING CHURCHES. The Most Holy Pope Pius, following successive decrees of the Sacred Congregation, appoints new pastors to the following Churches, as was announced on September 29th, 1928, during the Divine Consistory. — To the Metropolitan Church of Palermo, the Reverend Father Aloysius

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Lavitrano, formerly Archbishop of Benevento, is appointed. — To the Cathedral Churches of Cava de' Tirreni and Sarno, perpetually united with each other, the Reverend Father Paschal Dell'Isola, Canon of the Metropolitan Church of Naples, is appointed. — To the titular episcopal Church of Sela, the Reverend Father John Paschal Chimento, parish priest of the place of Lomas de Zamora, who is appointed Auxiliary to the Most Reverend Father Francis Albert, Bishop of Plata. October 2nd. — To the Cathedral Church of Guadix, the Reverend Father Emmanuel Medina y Olmos, formerly titular Bishop of Amorium. — To the Cathedral Church of Santander, the Reverend Father John Eguino Trecu, parish priest of the town of Irun in the same diocese. October 4th. — To the titular archiepiscopal Church of Patrae (Veters), the Reverend Father Andrew Hyacinth Longhin, Bishop of Tarvisium, who will therefore be called Archbishop of Patrae and Bishop of Tarvisium. October 6th. — To the Cathedral Church of Lille, the Reverend Father Achilles Liénart, parish priest in the same diocese. October 9th. — To the Cathedral Church of Gonaives, the Reverend Father Francis Julliot, parish priest of the cathedral church of Cap-Haïtien. — To the Cathedral Church of Port-de-Paix, the Reverend Father Paul M. Le Bihaiu, of the Society of Mary founded by Saint Louis Grignion de Montfort. October 12th. — To the titular archiepiscopal Church of Amida (Diarbekir) (Armenian), the Reverend Father Charles Chiarlo, appointed Apostolic Nuncio to Bolivia.

[*Latin ed. p. 359*]

359 Acta SS. Congregationum II. NOMINATION. By the Apostolic Constitution dated September 27, 1928, Our Most Holy Lord appointed the Most Reverend Father Anthony Anastasius Rossi, Latin Patriarch of Constantinople, as Prefect of the Territorial Prelature of Nullius of the Most Holy Rosary in the Valley of Pompeii. III. DESIGNATION OF ORDINARIES FOR APPEALS IN THE SECOND INSTANCE. According to canon 1594, § 2, the Archbishop of the dioceses of Gnesen and Posen, being equally united, designated, once and for all, for appeals in the second instance, the tribunal of the Ordinary of Chełmno for the diocese of Gnesen, and the tribunal of the Ordinary of Włocławek for the diocese of Posen. This designation was benignly approved by Our Most Holy Lord Pope Pius XI, by a decree of the Sacred Congregation of the Consistory dated October 13, 1928. IV. SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS AND OTHER SPIRITUAL EXERCISES IN ROMA. April 27, 1928. In the plenary sessions of the Holy Congregation, held on April 27 of the current year, after deliberation by the Most Reverend and Venerable Fathers, the following question was submitted by the Most Reverend Ordinary of Vrhbosna: Whether it is the opinion of the Congregation that the prescription of canon 1001, § 1, must be strictly observed even in the case in which all the sacred orders are conferred upon someone in a very

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short time, for example, within the space of one month. And the Most Reverend and Venerable Fathers, after mature deliberation, judged that the following should be answered: "Let canon 1001, § 1, stand; that is to say, if someone is to be promoted to several higher orders within six months, or even within the space of one month, the Ordinary can shorten the time for spiritual exercises before ordination to the Diaconate, but not below three whole days. If, however, the sacred orders or the dispensation..."

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - Official Commentary, or decree of the Bishop according to canon 1006 § 3, for a grave reason, while preserving what must be preserved, especially canons 975-978, and distinct and subsequent or proximate days, are conferred upon someone, so that there is not enough time to observe the prescription of canon 1001 § 1, always preceding the sacred order, which must be conferred first, with spiritual exercises for at least six full days; for the other orders, if possible, according to the judgment of the Bishop, according to canon 1001 § 2, at least one day of spiritual retreat must precede." This response was graciously deemed valid and approved by the Most Holy Lord Pope Pius XI, in an audience on May 1st of the current year, as reported by the undersigned Secretary of this Sacred Congregation. Given in Rome, at the Sacred Congregation for the Discipline of the Sacraments, on May 2nd, 1928. f M. CARD. LEGA, Bishop of Tusculanus, Prefect. L. B S. D. Jorio, Secretary. OBSERVATIONS:

1. Spiritual exercises, whose author is St. Ignatius of Loyola, Founder of the Society of Jesus, or according to particular law (Alexander VII, Apostolic Constitution *sollicitudo* of August 7, 1662; Sacred Congregation of Bishops and Regular Canons, Encyclical to the Bishops of Italy, October 9, 1682), or by laudable custom, were almost everywhere carried out for those being promoted to the Sacred Orders, before the promulgation of the Code of Canon Law.

2. The Code of Canon Law not only made this most salutary discipline general, but extended it to the minor orders and even to the very first tonsure, assigning a specific period of time for these exercises to be carried out, for each order and for the tonsure itself, as is established in canon 1001 § 1: "Those who are to be promoted to the first tonsure and the minor orders shall have spiritual exercises for at least three full days; those who are to be promoted to the sacred orders shall have them for at least six full days; but if someone is to be promoted to more major orders within six months, the Ordinary may reduce the time for the exercises for the ordination to the Diaconate, but not less than three days."

3. Although the law is clear and concise, the Ordinary of Vrhbosnensis submitted a doubt to this Sacred Congregation for authentic interpretation of the canons, which was presented to this Sacred Congregation by the aforementioned group of Fathers. A. And the Sacred Congregation, after

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the votes of the Reverend Consultors, and after mature deliberation, in a Plenary Session on April 27th of the current year, in Pa-

[*Latin ed. p. 361*]

361 The Holy Congregation for the Discipline of the Sacraments, having met in the Apostolic Palace at the Vatican, gave a response, which, together with the proposed question, we have presented above. 5. Now, concerning the response of the Most Reverend Fathers, it must be said that it is in conformity with canon 1001 § 1, or rather, it is a declaration of the law established. 6. Indeed, the doubt arises from this: if several Holy Orders are conferred upon someone within a semester, as indicated by the aforementioned canon, could the Ordinary reduce the spiritual exercises for the Diaconate to three full days? Does not this suggest that, according to the intention of the legislator, the Ordinary could use a greater reduction of time, both for the Diaconate and for the Priesthood itself, if the same Holy Orders were conferred upon someone within a month? 7. However, with due reverence, we observe that the proposed question is not founded on any valid basis, for, setting aside the well-known principle of law, the legislator has expressed what he intended; it will be clear to anyone reading canon 1001 § 1 that the semester is a period of time with a beginning and an end, and that whatever is established by law within those limits falls under the same law, regardless of the point within that predetermined space. Therefore, the prescription of the canon regarding the spiritual exercises, to be completed in six full days, remains in effect, even if several Holy Orders are conferred upon someone within a month or a shorter period. 8. Nevertheless, some maintain that the canon in question should be interpreted favorably, arguing that a pious disposition, acquired through the exercises in receiving the Subdiaconate, will promote the candidate to the other Orders if they are conferred upon him within a month, due to their moral union; but this cannot be admitted, because, according to the norms transmitted by Saint Ignatius of Loyola, the spiritual exercises are completed within a period of one month, and according to such norms, Saint Charles Borromeo, a distinguished restorer of ecclesiastical discipline, ordered that the spiritual exercises be performed for the candidates for the Subdiaconate or the Priesthood in the Council of the Province of Milan, for a period of five days. Later, Saint Vincent de Paul, another zealous promoter of ecclesiastical discipline, ordered that the same exercises be performed for his students for ten days for each Holy Order, which, taken together, constitute a full month of exercises. And this discipline of Saint Vincent de Paul remained in force until the promulgation of the Code, either by particular law or by custom in the Church. 9. After this, considering the reduction of the number of days for the exercises from the Code to six full days, it cannot be said that a pious disposition for the Diaconate and for the Priesthood itself, the burden of which Puebla exceeds, has al-

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ready been acquired, through the completion of six days of exercises for the Subdiaconate, so that a new reduction of days can be admitted in the aforementioned circumstances.

[*Latin ed. p. 362*]

Acta Apostolicae Sedis - Official Commentary 10. It may happen that the sacred orders are conferred in a shorter time than a month, and time does not permit the observance of the law. What is to be done in this case? We answer that the principle of law should prevail: The law does not command impossible things. And such a case of impossibility is clearly admitted and considered in the aforementioned response, whenever Bishops, either by apostolic indult or by ordinary faculties, confer the sacred orders to several individuals for their advancement on three distinct and successive, or proximate, Sundays or feast days of precept, and this due to a grave reason, according to canon 1001 § 3, while observing canons 975, concerning the age for ordination, 976, concerning the requirements of studies, and 978 concerning intervals, from which the Bishop may dispense due to necessity or the benefit of the Church. 11. Neither does it appear that there is any faculty, alien or contrary to the prescription of the canons, which is granted to the Bishop or Ordinary, namely, to restrict the spiritual retreat before the sacred ordination to only one day in the expressed case, since in this matter, it is necessary to give considerable weight to the judgment and discretion of the Ordinaries, as the legislator himself states in canon 1001 § 2: "If, after the exercises have been completed, the sacred ordination is postponed for any reason beyond a semester, the exercises should be repeated; otherwise, the Ordinary shall judge whether they should be repeated or not." Furthermore, in the Code established for the entire *catholica* Church, it was not possible to determine individual cases in which, by way of exception, the Common Law could not fully apply. Therefore, in such matters, it must be faithfully observed what is more in conformity with the intention of the sacred canons, than what the legislator prudently never failed to indicate in the general prescriptions of the Code. Adhering to this criterion, this Holy Congregation considered it opportune "to propose a certain general norm to the Ordinaries, which they should follow in the aforementioned difficulty, so that they may act securely and uniformly in such a serious matter." D. Jorio, Secretary. SACRED CONGREGATION FOR THE COUNCIL OF DIOCESES P. HEREDITATIS, April 23, 1927. FACTS OF THE CASE. - A certain pious priest of the diocese of P., named Angelus, having greatly moved the leading citizens of the place, E., to contribute to the religious and moral instruction of the youth of three parishes in that place, they contributed approximately 30,000 livres, adding more from their own resources,

[*Latin ed. p. 363*]

The Holy Congregation of the Council established a certain patronage

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under Christ the Redeemer, which the Metropolitan of Emus blessed in the year 1900 with appropriate buildings. To ensure the perpetuity of this institution, the same priest, five years later, joined a so-called "insurance" society, to which he transferred property, either by sale or assignment, receiving 100,000 livres in return; but shortly thereafter, moved by the danger to which such a society was subject according to future laws, he dissolved it, and freely returned the property to the pious Institution. In the year 1918, the same priest, absolutely, that is, without any condition or limitation, by will, named a certain priest, John, of the diocese of V., as his heir, and also sent him a letter in which he instructed him that he had appointed him as heir "because he should continue the work of the Patronage, if possible, as it was, for the benefit of the young men of E." John did not accept the inheritance until he was persuaded by both bishops, of the diocese of V. and the diocese of P., to do so, because, by virtue of the will, he was free to dispose of the inheritance for the benefit of Christian youth. Indeed, he immediately sought to increase the Patronage, and even intended to dedicate it to assisting orphans throughout the region, even those outside the parish and diocese. This, however, caused distress to the inhabitants of the place, and the matter was finally brought to the attention of the new bishop, P. Who, so as not to appear to be judging the actions of his predecessor, requested the opinion of the Holy Council, in which the following question was debated: "Whether the will of D. Angeh contains a fiduciary transfer of property to preserve the assets for the benefit of the Patronage, or rather, a free designation of an heir."

OBSERVATIONS. It is known that any disposition for pious purposes can be made in the name of a pious will, whether it is made by an act at the time of death, in which case it is called a last will, or even during a person's lifetime: cf. canon 1515, col. 1513. If something is entrusted to a moral person in the Church, there is a pious foundation according to canon 1544ss., and the assets become strictly ecclesiastical (canon 1497 § 1); otherwise, they remain lay, but are subject to execution and the supervision of the Ordinary, according to canons 336, 344, 1515-1517, especially canon 1516 regarding "assets received in trust," which states that this can be done not only by will but also by any act, even during a person's lifetime. However, it is clear that someone can freely dispose of their own assets as long as they are their own, and therefore, saving natural equity, they can also change or even revoke prior dispositions, if the situation is restored, or if no third party has acquired any right, or even convert them from a pious to a secular purpose. In this case, it is clear that we are not dealing with assets strictly ecclesiastical, since the Patronage is not a moral person constituted by ecclesiastical authority, nor has anything been entrusted to another moral person. But it is certainly a pious cause, or assets intended

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for a pious purpose, left by the founder and testator, according to the norm.

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis - Official Commentary on canon 1513. Indeed, it is most evident, concerning the founder himself, that approximately 30,000 livres were initially received from the first-ranking members of the E. family for the benefit of the institution; concerning these assets, the Reverend Angelus could only be an administrator or trustee, and therefore he could not transmit this property to the heir; for he did not possess it. But also, the other assets conferred upon the founder by the Reverend Angelus, and bequeathed to the heir John by testament, must be considered as held in trust in this case. Although no mention of this trust is made in the testament – nor could it be made, given the civil laws, which do not recognize trusts – this matter is clearly mentioned in the letters given to the heir on the same day, which clearly bind his conscience, according to canon 1513 § 2. Nor does the word "possibly" used in those same letters invalidate anything, since it does not affect the general disposition, "to continue the work," but only the manner, "possibly," and, with regard to this very manner, it does not allow the matter to be left to the mere discretion of the heir – which John attempted to exercise, but is commanded to first explore every possibility, and in the case of necessity, to delegate, without doubt, according to canon 1517 of the aforementioned code of canon law. From this canon, we learn that the subjective opinion of both Bishops of the dioceses of P. and V., consulted by John, did not alter the legal condition; for in this case, the change is reserved to the Apostolic See, since the power to make such a change is expressly not granted to the local Ordinary, and to grant it otherwise would be useless. Therefore, etc. RESOLUTION. – The Sacred Congregation, in the plenary meetings of the Most Reverend Fathers held in the Apostolic Palace at the Vatican on April 23, 1927, in order to respond to the posed question, decided: "Affirmatively to the first part, negatively to the second part; and apply canons 1515, 1516, and, if necessary, canon 1517 to the matter." This resolution, presented by the undersigned Secretary of the Sacred Congregation, was approved and confirmed by Our Most Holy Father Pius, by the divine Providence, Pope XI, in an audience on May 2 of the following year. L. S. S. Julius, titular Bishop of Lampsacus, Secretary.

[*Latin ed. p. 365*]

8. The Congregation for the Propagation of the Faith 365. THE HOLY CONGREGATION FOR THE PROPAGATION OF THE FAITH. APPOINTMENTS. By successive decrees, as detailed below, the Holy Congregation for the Propagation of the Faith has, with its benevolent approval: on August 1, 1928. — Appointed the Reverend Father George Froewis, of the Society of the Divine Word, as Apostolic Prefect of Sinisangchow (in China). —

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Appointed the Reverend Father John Soggiu, of the Order of Friars Minor Conventual, as Apostolic Prefect of Hinganfu in China.

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE PONTIFICIAL COMMISSION FOR RUSSIA

I. DECREE.

CONCERNING THE ERECTION OF THE HARBINENSIS ORDINARIATE IN CHINA.

Having been entrusted with the care of the Russian faithful dwelling in various parts of the world, and with the promotion of apostolic labor among those of the same nation who are separated [from the Church], the Pontifical Commission for Russia has not ceased to strive to gather the scattered flocks under the guidance of pastors, according to their own rite and language, so that those who, for the most part, have been driven from their homeland, and are deprived of all temporal assistance, might not also lack spiritual support in so great and numerous a tribulation.

Therefore, in plenary sessions held on November 11, 1927, the Most Reverend Fathers specially designated to deal with Russian affairs, in order to properly consider the spiritual needs of the Catholics of Russian nationality residing in the territories of the Chinese Empire, and also to bring back to the Catholic Faith those who are separated [from the Church], decided that a new Ordinariate of the Byzantine-Slavonic rite should be established in the city of Harbin, where the Russians are most numerous, and that a priest of the same rite should be appointed to it, who, by ordinary right, would govern and administer all the clergy and faithful of his rite in spiritual matters.

• The resolution of the Most Reverend Fathers, as reported by the undersigned Secretary in an audience on November 19, 1927, has been deigned to be approved and confirmed by Our Most Holy Father, Pope Pius XI, of blessed memory.

Moreover, the same Holiness ordered that, by this Decree, which shall have the same validity as if Apostolic Letters had been issued on the matter, the Pontifical Commission for Russia canonically erect the Ordinariate of the Russians in Harbin, as if it were already erected in fact.

The boundaries of the Ordinariate thus erected shall be the same as those of the Chinese Empire; the habitual residence of the Ordinary shall be in the aforementioned city of Harbin, near the church of St. Vladimir, of the

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Byzantine-Slavonic rite, which, by the force of this Decree, is immediately raised to the status of a parish for all the faithful of the same rite who reside in the city of Harbin and its vicinity, or who will reside there in the future, so that, after the Ordinary has been chosen, he will have the power to define the parochial territory at an opportune time.

[*Latin ed. p. 367*]

The Pontifical Commission for Russia; 367. Therefore, the faithful and clerics residing in the Chinese Empire, who legitimately observe the Byzantine-Slavic rite, being detached from the jurisdiction of the Latin Ordinaries, to which they had previously been subject, are placed under the jurisdiction of the Ordinary for the time being of the Russians of Harbin. Furthermore, sacred or profane buildings, if any there be, within the territory of the Ordinariate, which, by whatever means, have been constructed for the spiritual or material assistance of the Russians, or for works of piety or charity, intended for the same people by ecclesiastical authority, shall be subject to the administration, inspection, or visitation of the Ordinary of the Russians of Harbin, according to the norms of law. Furthermore, collections or sums of money spontaneously offered for the same or similar purposes shall be administered and disbursed under the supervision of the aforementioned Ordinary. Moreover, all acts and books and documents pertaining in any way to the Ordinariate of the Russians of Harbin, or authentic copies thereof, shall, as soon as possible, be sent to the Harbin Curia, to be kept in its own archive, in accordance with the prescriptions of the sacred canons. To ensure the execution of all of the above, the same Pontifical Commission appoints the Most Reverend Constantine, titular Archbishop of Theodosiopolis, in Thebaida, as Apostolic Delegate in the Chinese jurisdiction, who, either personally or through another man constituted in ecclesiastical dignity, will take care to fulfill this mandate, and shall send to this Commission, within six months from the completion of the execution of this Pontifical Decree, authentic proof of the fulfillment of this obligation. Contrary provisions, whatever they may be, are hereby expressly set aside. Given at Rome, from the Secretariat of the Pontifical Commission for Russia, on the 20th day of May, in the year 1928. Aloysius Cardinal Sincero, President. L. S. Charles Margotti, Secretary. II. APPOINTMENT. By Decree of the Pontifical Commission for Russia, dated May 31, 1928, the Most Holy Pope Pius, by divine Providence Pope XI, has deigned to appoint the Reverend Pabian Abrantowicz as Ordinary of the Russians of Harbin, of the Byzantine-Slavic rite.

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis - Official Commentary

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SACRED CONGREGATION OF THE COUNCIL

NOTICE

It is hereby announced that registrations for the practical study of Canon Law at the Office of the Sacred Congregation of the Council are now open and will close on November 30th.

SACRED CONGREGATION OF RITES

Tuesday, October 30, 1928, at the Most Reverend and Most Eminent Cardinal Aidano Gasquet, Promoter of the Cause of Canonization of the Blessed Robert Cardinal Bellarmine, of the Society of Jesus, the Preparatory Congregation of the Sacred Rites was held, in which the Most Reverend Prelates and the theological Consultors of the same discussed the doubt concerning two miracles which are asserted to have been wrought by God through the intercession of the aforementioned Blessed, and which are proposed for his Canonization.

SECRETARY OF STATE

(BY ORDER OF)

With Apostolic Briefs, the Holy Father Pius XI, may he reign happily, has deigned to appoint:

May 9, 1928, Mr. Agostino Schmid, Advocate of the Sacred Consistory.

August 9, His Most Reverend Eminence Cardinal Alessio Enrico Lépicier, Protector of the Congregation of the Sisters Guardians of the Adoration of the Eucharist (Orléans).

August 30, His Most Reverend Eminence Cardinal Alessio Enrico Lépicier, Protector of the Sisters of Charity of the Good and Perpetual Help (Boma).

September 3, His Most Reverend Eminence Cardinal Alessio Enrico Lépicier, Protector of the Sisters of the Holy Guardian Angel (Madrid).

[*Latin ed. p. 369*]

Diary of the Roman Curia, assisting at the Papal See: September 28, 1928. Monsignor Lewis Mary Hugh, Bishop of Mainz. Apostolic Protonotaries, as participants: September 27, 1928. Monsignor James May, of the diocese of Mainz. SO » » Monsignor Erma Pacifico Desmarais, of the diocese of Prince Albert. October 6, 1928. Monsignor Louis Meuwese, of the diocese of Harrisburg. » Monsignor Donato Prese, of the diocese of Caserta. Domestic Prelates of His Holiness: May 23, 1928. Monsignor Germano Tomassetti, of the same diocese. June 27, 1928. Monsignor John A. Chiasson, of the diocese of Charlotte. July 1, 1928. Monsignor John IsTaujokas, of the

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diocese of Vilkavisky. September 1, 1928. Monsignor Patrick Donohoe, of the diocese of Syracuse. October 6, 1928. Monsignor Anthony Tani, of the diocese of Montefeltro. Monsignor Simeon Szmandray, of the diocese of Eperies dei Euteni. Monsignor Gabriel Martyak, of the Ruthenian Ordinariate of Podocarpazia. October 12, 1928. Monsignor Salvatore Fedele, of the archdiocese of Gaeta. Monsignor Joseph Peters, of the diocese of Münster. Monsignor Francis Kovacic, of the diocese of Lavant. Monsignor John B. Durando, of the archdiocese of Turin. October 13, 1928. Monsignor Francis Binder, of the archdiocese of Vienna. Monsignor Albert Levarne, of the diocese of Munich (Principality). Monsignor Martin S. Me Ñamara, of the diocese of Desmoines. Monsignor Joseph A. Moran Castro, of the archdiocese of Santiago (Chile). Monsignor Esuperio Alonso Rodríguez, of the archdiocese of ValJadolid. October 16, 1928. Monsignor John Schmutzer, of the diocese of Gurk. October 24, 1928. Monsignor Ernest Lange, of the diocese of Breslau. October 26, 1928. Monsignor Charles Kuhnert, of the same diocese. Monsignor Charles Royer, of the diocese of Troyes. Monsignor Henry Brusson, of the same diocese.

[*Latin ed. p. 370*]

370 Acta Apostolicae Sedis - Commentarium Officiale. HONORS. By Breve Apostolic, the Most Holy Pope Pius X I, reigning happily, deigned to bestow: The Order of Saint Gregory the Great, civil class, with plaque: July 28, 1928. Upon Mr. Carlo Alberto De Harenne, of the diocese of Liège. The Order of Saint Gregory the Great, civil class: September 26, 1928. Upon Mr. Ferdinando Kirnberger, of the diocese of Mainz. Upon Mr. Francesco Schrod, of the same diocese. Upon Mr. Massimiliano Donnevert, of the same diocese. Upon Mr. Gioacchino von Manteuffel, of the same diocese. October 2. Upon Mr. Knight Stanislao Kostka Van Hasselt, of the diocese of Breda. October 6. Upon Mr. Edoardo Secco, of the archdiocese of Porto Alegre. Upon Mr. Antonio Chaves Barcellos, of the same archdiocese. October 11. Upon Mr. Giuseppe Tonnini, Boma. October 23. Upon Mr. Pietro Antonio De Franciscis, of the diocese of Caserta. The Knighthood of the Order of Saint Gregory the Great, civil class: July 30, 1928. Upon Mr. Luigi Agati, of the diocese of Syracuse. August 18. Upon Mr. Eugenio Dupont, of the diocese of Lille. Upon Mr. Pietro d'Esperies de Coussemacker, of the same diocese. Upon Mr. Fernando Maria Dodin, of the same diocese. September 7. Upon Mr. Saffo Ponteri, of the apostolic vicariate of Tripolitania. September 24. Upon Mr. Antonio Châtain, of the archdiocese of Lyon. October 6. Upon Mr. Doctor Pietro Lacour, of the same archdiocese. October 9. Upon Mr. Gerardo Uberto A. Habets, of the diocese of Buremonda. October 23. Upon Mr. Giuseppe Beaumont, of the diocese of Grenoble. The Order of Saint Sylvester the Pope: July 13, 1928. Upon Mr. Accountant Giulio Berni, of the archdiocese of Bari. August 2. Upon Mr. Costantino Cane, of the diocese of Novara. Upon Mr. Giuseppe Michele Cane, of the same diocese.

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August 3. Upon Mr. Count Francesco de Galen, of the diocese of Münster. August 31. Upon Mr. Antonio Spinelli (Boma).

[*Latin ed. p. 371*]

371 From the Roman Curia: The Knighthood of the Order of Saint Sylvester, Pope: May 31, 1928. To Mr. Francesco Sablik, of the diocese of Brno. July 9: To Mr. Stanislao Zachar, of the diocese of Neosolio. July 24: To Mr. Giorgio Puységur, of the diocese of Poitiers. July 28: To Mr. Baron Filippo d'Otreppe de Bouvette, of the diocese of Liegi. September 6: To Mr. Giovanni Battista Carrera, of the archdiocese of Turin. September 28: To Mr. Archdeacon Ludovico Becker, of the diocese of Mainz. To Mr. Doctor Gualtiero Heinemann, of the same diocese. October 1: To Mr. Adolfo Quinté, of the archdiocese of Milan. October 3: To Mr. Ottorino Pedretti, of the diocese of Parma. October 4: To Mr. Giuseppe Ruiz Angulo, of the archdiocese of Guatemala. To Mr. Filippo Yurrita, of the same archdiocese. October 6: To Mr. Napoleone De Almeida (Brazil). October 19: To Mr. Giuseppe Allemanni, of the archdiocese of Genoa.

THE PAPAL HOUSEHOLD

BY APPOINTMENT

With letters from His Eminence, the Monsignor, the Major Domo, the Holy Father, Pope Pius XI, may He reign happily, has deigned to appoint:

Secret Chamberlains, Supernumerary, of His Holiness:

September 20, 1928: Monsignor Raffaele Negro, of the archdiocese of Otranto.

September 29: Monsignor Giuseppe Pretto, of the diocese of Padua.

October 4: Monsignor Stefano Rondini, of the diocese of Novara.

October 6: Monsignor Giov. Batta Martins Ladeira, of the archdiocese of São Paulo.

Secret Chamberlain of Sword and Mantle, Supernumerary, of His Holiness:

October 1, 1928: Count Salvatore Balsamo, of the archdiocese of Brindisi.

[*Latin ed. p. 372*]

372 Acta Apostolicae Sedis - Official Commentary. Honorary Chamberlains in peacock blue attire of His Holiness: 8th October 13 » 1928. Monsignor Nicola Steinhauser, of the diocese of Eottenburg. » Monsignor Luigi Scortegagna, of the diocese of Santa Maria. Honorary Chamberlain of the Sword and Cape, Supernumerary, of His Holiness: 23rd June 1928. Signor Giovanni Gonzalez Miranda, of the diocese of Vitoria. NECROLOGY: 23rd September 1928. Monsignor Giovanni Keily, Bishop of Plymouth. 24th Oc-

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tober. The Most Reverend Cardinal Gaetano Delai, Bishop of Sabina and Poggio Mirteto, Secretary of the Sacred Congregation Consistorial.

[*Latin ed. p. 373*]

December 3, 1928. Year XX - Vol. XX. No. 12. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XI. APOSTOLIC CONSTITUTION. NULLIUS, OR NONANTOLA, CONCERNING THE CONFIRMATION OR ERECTION OF A CANONICAL CHAPTER.

PIUS, SERVUS DEI. FOR THE ETERNAL REMEMBRANCE.

It is fitting that the Roman Pontiff, in order to increase the splendor of the divine worship, should adorn those churches which excel in dignity with special privileges, and either to erect canonical Chapters therein anew, or to strengthen those already erected with the power of Apostolic confirmation, as the pious desires of the prelates and faithful of those churches themselves demand.

Now, the clergy and people of the Abbey of Nonantola, perpetually united to the Metropolitan Church of Modena, and especially the venerable brother Joseph Anthony Ferdinand Bussolari, the present Archbishop of Modena and Abbot of the same Abbey, who also expresses and pursues these desires, together with the late Most Reverend Natalis Bruni, his immediate predecessor, have presented to Us petitions, requesting that the abbatial Chapter, already established by the departing monks, be confirmed by Us, or, if it is necessary, since it is not certainly known to have been erected by Apostolic authority, be erected anew.

We, considering the Abbey of Nonantola to be among the more celebrated, since it has shed so much light on religion and science, and having received these petitions with favor,

[*Latin ed. p. 374*]

374. The Acts of the Apostolic See – an official commentary – we have deemed it necessary to publish. Therefore, with the consent of those who are concerned, or who may presume to be concerned, we hereby confirm and declare to be canonically established the abbatial Chapter of Nonantola, which is already in existence by the fullness of Apostolic authority, or, if it be necessary, we establish it anew by these present letters, so that it may be called and considered a true Chapter, with all the rights and privileges proper to such Chapters, but according to the following manner and laws:

I. The Chapter shall consist of two dignities, namely the Priory and the Archpresbyterate, and seven Canons, to whom it shall be permissible to add, when it shall seem opportune, several minor beneficiaries or officials to the Archbishop-Abbot. The first dignity, that is, the Prior, shall be the head of the Chapter and shall precede the others. To the Archpresbyter-

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ate shall be attached the care of souls of the parish of Saint Michael the Archangel in the city of Nonantola; therefore, this second dignity shall enjoy the title of Archpriest-Parish Priest. The seven Canons shall have precedence according to the order of their possession. Of these, one shall be assigned the office of Theologian, and, if possible, another the office of Penitentiary.

II. While the means for providing for these offices, dignities, and Canons are not yet available, we grant that, in the meantime, the capitular members, who do not have their own benefices, shall receive only the fruits that arise spontaneously from the *summa*.

III. It is freely permitted to the Archbishop-Abbot to confer both the dignities and the canonries in the present circumstances. However, if the time should come when benefices are to be established, then their collation shall be made according to the prescriptions of the sacred canons and with the reservations established by law.

IV. It shall be permissible for the Canons to retain the parishes which they actually possess at the time of their nomination, or to assume others, and to receive the fruits from both for their service.

V. All and each of the capitular members shall be ready to readily undertake and faithfully perform those offices and ministrations which the Ordinary, according to his prudent judgment, shall deem fit to entrust to them. In order that each one may more diligently perform his duties, the Ordinary, after hearing the Chapter, shall establish some penalty for those who are negligent, or who do not fulfill their duty, or who do not perform their service in the choir. Those who are legitimately impeded shall be considered according to the present norms of law. But a portion of the fruits lost through negligence shall be added to those who are diligent.

VI. Until this economic condition of the Chapter remains, the choral service shall be restricted to the smaller hours and the conventual Mass, and, on feast days, shall be determined by the Archbishop-Abbot, after hearing the Chapter, as to which days shall be celebrated with greater solemnity in the abbatial church.

VII. The conventual Mass shall be celebrated in turn on the days when choral service is held, but reserved to the Canon Prior for celebration on more solemn days.

[*Latin ed. p. 375*]

Acta Pii PP. XI 375 VIII. For the greater splendor and adornment of this most illustrious abbey, the following canonical insignia shall be: The canons, whether walking in common or in procession, may wear a black clerical garment with ocelli, fringes, a torulus, and a violet-colored lining; a violet-colored silk sash with matching violet-colored tassels; and, in addition, a violet-colored collar, gaiters, and stockings with fringes. Further-

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more, during sacred functions in which the Chapter participates, we grant permission to use a violet-colored cope with violet-colored cuffs, and in winter, a large cape made of violet-colored woolen cloth with gray fur trim; in summer, the use of a violet-colored mozzetta; and they may also use a palazziola and a canon's sash. The canons may use all of these insignia, both individually and collectively, not only within the limits of their own abbey, but also throughout the entire territory of the archdiocese of Mutina. I X. The metropolitan Chapter and its liturgical office in the territory of Mutina. The precedence of Nonantola over Mutina. Whenever the metropolitan Chapter and the abbatial Chapter of Nonantola are convened together, the abbatial Chapter shall have precedence; and the same shall be observed whenever these two Chapters are to be mentioned or listed together. X. The Chapter shall first draw up its statutes or constitutions in accordance with the law, which the Archbishop-Abbot must confirm with his approval. For the execution of these matters, we appoint the same venerable brother, Joseph Anthony Ferdinand Bussolari, Archbishop of Mutina and perpetual Abbot of the abbey of Nonantola, and we grant him all the necessary and appropriate powers, including the power to delegate any person in ecclesiastical office to carry out the aforementioned purpose, with the obligation to transmit to the Sacred Congregation for the Consistory, within six months from the date of these documents, an authentic copy of the completed execution. Furthermore, we decree that the same full faith shall be given to copies of these documents, even if printed, as long as they are signed by the hand of a public notary and sealed with the seal of a person in ecclesiastical office, as would be given to these documents if they were presented or shown in their original form. Finally, we decree that these documents shall remain valid, firm, and effective forever, and shall have their full and complete effect, notwithstanding any contrary provisions in the Apostolic constitutions and ordinances, even those worthy of special mention. No one shall be permitted to infringe or contradict the decrees and statutes contained in these documents; if anyone, with reckless audacity, should presume to attempt this, let him be aware of the divine wrath.

[*Latin ed. p. 376*]

376. Acta Apostolicae Sedis – Official Commentary, so that the omnipotent God and the blessed Peter and Paul, His Apostles, may know it. Given at Rome, near Saint Peter, in the year of Our Lord nineteen hundred and twenty-eight, on the twenty-ninth day of the month of June, on the feast of the Holy Apostles Peter and Paul, in the seventh year of Our Pontificate. FR. ANDREAS CARD. FRÜHWÍRTH, Prefect. CAROLUS S. B. E., Secretary. S. C. CARD. PEROSI, Consistorial Pro-Secretary. Ioannes Zani-Caprelli, Apostolic Protonotary. Alfonsus Carinci, Apostolic Protonotary. Place: Acta Plenaria Beg. in Cane, April, vol. XXIV,

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no. 1. LETTERS: APOSTOLIC INDULGENCE GRANTED TO THOSE WHO RECIT THE ROSARY OF THE BLESSED VIRGIN MARY BEFORE THE MOST HOLY EUCHARIST. PIUS PP. XI. For the perpetual memory of this event. – In the city of Santo Domingo, near Bologna, a most solemn Eucharistic Congress will be held in the coming days, which we trust will be of great benefit in promoting and fostering the piety of the faithful towards the Most Holy Sacrament of the Eucharist. The General Superior of the Order of Preachers, knowing that the assembly of this Congress will gather in the grand basilica of his Order, where the body of the Founder is religiously preserved, humbly implores Us to grant a special indulgence from the treasures of the Church, to the faithful who, on this most auspicious and blessed occasion, recite the Rosary of the Blessed Virgin Mary, instituted by the Holy Patriarch Dominic in honor of the Mother of God, before the august Lord Jesus Christ, veiled in the radiant Sacrament of the Eucharist. Having considered and understood that it is indeed very fitting to grant this Indulgence, which, since it originates both from Saint Dominic and from Eucharistic piety, will be of particular benefit to the Eucharistic Congress of Bologna, of which the aforementioned church of Saint Dominic will certainly be the center, We...

[*Latin ed. p. 377*]

377 The Acts of Pope Pius XI state that a certain memorial and monument should exist, and we decree that the solemnity of this pious event should be enhanced with the principal signification of our will. Therefore, after careful deliberation with our beloved son, His Most Reverend Eminence, the Cardinal Prefect of the Sacred Congregation for the Discipline of the Sacraments, and confident in the mercy of Almighty God, and in the authority of the blessed Apostles Peter and Paul, we mercifully grant, in the Lord, a Plenary Indulgence and remission of sins for all and each of the Christian faithful who, having made their confession and received Holy Communion according to the prescribed manner, devoutly recite the third part of the Rosary of the Blessed Virgin Mary, before the Most Holy Sacrament of the Body of Christ, exposed for the public veneration of the faithful, or even kept in the Tabernacle, whenever they do so. Notwithstanding any contrary provisions. We decree that these present documents shall always exist and remain valid and effective; that they shall produce and obtain their full and complete effects; and that they shall most abundantly benefit those to whom they pertain, now and in the future; and that it shall be rightly judged and defined, and declared null and void from this moment, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the fourth day of the month of September, in the year 1927, in the sixth year of our pontificate. P. Card. GASPARRI, Secretary of State. BY APOSTOLIC AUTHORITY, THE CONSTITUTIONS OF THE CANONICAL REGULAR

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ORDER OF SAINT AUGUSTINE ARE AGAIN CONFIRMED. PIUS PP. XI For the perpetual memory of the matter. — In the sixteenth age of the restored world, Peter Fourier, whom our predecessor, Pope Leo XIII, inscribed among the Saints, a contemporary and emulator of Vincent de Paul, founded the Congregation of Canonesses of Saint Augustine, with wise counsel, to care for the education of young girls who were deprived of Christian instruction. Pope Pius had a diligent helper in this work, namely Adicia de Ledere, who, already a young woman illuminated by excellent virtues and extraordinary gifts, later...

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - Commentarium Officiale. She led a pious and holy life, and recently, the cause for her beatification has been initiated by the Congregation for the Religious. Therefore, together with several companions, she dedicated herself entirely to the spiritual well-being of young girls, under the guidance of Saint Peter Fourier. As the founder of a new institute for the education of girls, she, along with the first members of the institute, shone with remarkable qualities of mind and spirit, under the instruction of that very man, who, with singular prudence, with the word of doctrine, and by the example of good works, inspired them to achieve a fruitful purpose. For thirty years, Saint Peter Fourier diligently worked on the statutes and constitutions of the nascent society, and he especially desired that the Canons, devoted to the education and instruction of the girls, should combine an external way of life with an interior spirit of prayer, never ceasing the daily recitation of the canonical hours in choir. The holy founder and legislator repeatedly, as long as he lived, recommended and urged his spiritual daughters in Christ to follow this twofold way of life, namely that of action and contemplation; and this is first and foremost what is indicated and commanded by the rule drawn up by him. In the year 1605, our predecessor, Pope Paul V, approved these same rules for the first time; and in the year 1628, Pope Urban VIII, after recognizing certain privileges of the Congregation, also ratified its statutes; finally, Pope Innocent X, by letters bearing the leaden seal, dated August 28, 1645, granted the Congregation of the Regular Canonesses of Saint Augustine a solemn and definitive approval from the Apostolic See regarding its constitutions and rules. It is truly remarkable how this Congregation has grown; for while the holy founder was still alive, nearly fifty houses were flourishing in France, the Netherlands, and Belgium. After the death of Saint Peter, and even further, the Canonesses of Saint Augustine migrated to Germany and to Savoy, and also beyond Europe, to America and to other regions far separated by land and sea, and everywhere they harvested a rich spiritual harvest. However, that most terrible upheaval of all things, which arose in France at the end of the eighteenth century, also brought serious damage and losses to this fruitful Congregation of Religious; but, after enduring

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those times of sorrow and suffering, the Institute of these Canonesses was again extended, and happily reached our present times. Therefore, it is not surprising that, as the years pass, some of the constitutions drawn up by Saint Peter Fourier may seem less suitable for the needs of the present time; and therefore, the Religious themselves, the Regular Canonesses of Saint Augustine, called Our Ladies, humbly made supplications to Us, so that We might again confirm with Apostolic approval the constitutions of their Congregation, which have recently been adapted to the norms of the new Code of Canon Law. These amended constitutions, written in the French language, have been presented by the Sacred Congregation for Religious.

[*Latin ed. p. 379*]

379 The acts of Pope Pius XI concerning the affairs of the aforementioned religious community have been examined, and their content is as follows: "•′ THE RULE OF SAINT AUGUSTINE, DIVIDED INTO CHAPTERS FOR THE USE OF THE CANONESSES OF HIS ORDER, CALLED OF THE CONGREGATION OF OUR LADY. CHAPTER I Concerning the end and spirit of the Institute. Above all, my very dear Sisters, love God, and then... (and the rest follows)." Wishing to readily and willingly comply with the vows of the nuns, canonesses of the Regular Congregation of Saint Augustine, which they call by the name of Our Lady, and having heard, as is customary, from our beloved son, Camillus, Deacon of the Holy Roman Church, Cardinal of Santa Maria Scalari, Lawrence, who already on the twentieth day of the month of December in the year 1925, having presented the matter to Us as Prefect of the Sacred Congregation for the Affairs of Religious Communities, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of the present letters, We fully approve the aforementioned Constitutions and Rules of the Regular Canonesses of Saint Augustine, and We add to them the highest strength of apostolic sanction. These things We decree, ordaining that these present letters shall always exist and remain firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and We fully support the aforementioned Congregation of Regular Canonesses of Saint Augustine, called by the name of Our Lady: and so it shall be judged and defined, and declared invalid from now on and void, if anyone, with any authority whatsoever, knowingly or unknowingly, should attempt to alter these things. Notwithstanding any apostolic constitutions and ordinances, or any other things whatsoever that may be contrary to this. We decree that the same faith shall be given to copies of these present letters, even printed ones, which are signed with a public note and sealed with the seal of a person constituted in ecclesiastical dignity or office, as would be given to the present letters themselves if they were exhibited or shown. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of November, in the fifth year of

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Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 380*]

380 Acta Apostolicae Sedis - Official Commentary

LETTER I TO THE MOST REVEREND AND ILLUSTRIOUS LORDS: WILLIAM O'CONNELL, TITULAR ARCHBISHOP OF S. CLEMENT, MOST REVEREND ACHILLE, TITULAR BISHOP OF PHILADELPHIA; MOST REVEREND BOSTON; MOST REVEREND CARDINAL DIONYSIUS, TITULAR CARDINAL DOUGHERTY; MOST REVEREND GEORGE G., TITULAR BISHOP OF S. MARY OF THE PEOPLE, MOST REVEREND CARDINAL MUNDELEIN, ARCHBISHOP OF CHICAGO; PATRICK HAYES, MOST REVEREND TATUS J., TITULAR ARCHBISHOP OF MARIA IN NEO; TO THE ARCHBISHOPS, BISHOPS, AND OTHER ECCLESIASTICS OF THE CATHOLIC UNIVERSITIES OF THE FEDERATED STATES OF AMERICA, PROMOTE.

PIUS PP. XI, to Our beloved sons and venerable brothers, health and apostolic blessing.

Since it is of the greatest concern to Us that your endeavors may attain their desired outcome, especially those pertaining to the Christian education of youth, therefore We are greatly pleased by the progress of the Catholic schools, colleges, and seminaries; and in particular, by the advancements made to the University of Washington. For the more this institution flourishes, the more vigorous will be the other institutions under your care. These advancements have been fostered, as you know, by the Most Reverend Thomas Shahan, titular Bishop of Germanicopolitan, and former Rector of that institution; and all those who are concerned with the defense and promotion of religion acknowledge this. Therefore, We, having praised him deservedly for the excellent service he rendered for the third time, and having gladly accepted his resignation of that office, have presented him to Our court, to Our Adorer. And so it has come to pass that, when another was to be chosen to succeed him as Rector, by the counsel of the Sacred Congregation for Seminaries and Universities, We chose Our beloved son, James Ryan, Bishop of Urban, whose judgment was also approved by you, to govern the University of Washington; and We hope that he, with your support and guidance, will be able to further this great work daily.

Indeed, having seized this most excellent opportunity, We wish to recall here certain things which clearly express the mind and will of the Apostolic See concerning your University, whether in its founding or in its promotion. From the very beginning, Our predecessor, Leo XIII, at the request of the Fathers of Baltimore,

[*Latin ed. p. 381*]

The acts of Pope Pius XI, page 381, state that the Third Council judged

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the plan initiated by them to establish a university to be most worthy of praise. And since the reasons by which the Bishops affirmed the absolute necessity of the university were becoming increasingly weighty over time, it is not surprising that Our predecessors, Pope Pius X and Pope Benedict XV, with particular care and concern, fostered the growth of the university itself, and encouraged the Bishops, praising them for what they had already accomplished. Therefore, at the request of the Bishops, it was decreed that the University of Studies in Washington should be under the authority and protection of all the sacred prelates of this region, and that no other university could be established in the northern United States until all the regular faculties were established in the Washington Athenaeum; and finally, that a sum of money should be collected annually in each diocese to support this university. Furthermore, the constitutions of the university – which, indeed, were recently amended with the careful and unanimous consent of all the Bishops – contain, among other things, the following regarding the development of the university: "Therefore, those who govern and administer the university should be greatly concerned about fostering its growth more and more." These statements are entirely consistent with those written by Leo XIII, previously to the Most Eminent James Gibbons, Archbishop of Baltimore (in letters dated April 10, 1887), and then to all the Bishops of this region (in letters dated July 5, 1889), as follows: "For this great university not only contributes to the glory of your nation, but also promises abundant and salutary fruits, both for the propagation of sound doctrine and for the protection of Catholic piety. We are therefore confident that the faithful Americans, with their generous hearts and their liberal generosity, will not fail to provide the necessary support to splendidly complete this undertaking." From this concern of the Roman Pontiff, a considerable hope for the future prosperity of your institution has been aroused, not only among Catholics, but also among all those who are not unaware that the Church has always been the parent and foster mother of general studies and universities. Therefore, as you yourselves, Our beloved sons and venerable brothers, understand, it would be a disgrace to the Church if your university did not achieve the perfection that its purpose demands, especially since so many universities here are supported by the generosity of private individuals or non-Catholic societies. It should also be noted that numerous benefits have indeed resulted from this university over the past forty years for dioceses, schools, religious communities, and ecclesiastical and lay individuals; from which it is clear how many and how much greater benefits would result from it if all things were to proceed according to plan.

[*Latin ed. p. 382*]

382 Acta Apostolicae Sedis - Commentarium Officiale: Institutions must be established by which those resources necessary to achieve its intended

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purpose may flow to it. As for the faithful, there is no doubt that they, as in all matters pertaining to the good of religion, will readily follow the example of their pastors. It must only be taught that the University of Washington was founded not only to train men for the sacred orders, but also to educate young laymen, who may be imbued with higher disciplines so that they may not only become the most suitable teachers, to whom the instruction of students in Catholic schools is entrusted, if the need arises, but also excel in that Christian wisdom by which they may zealously defend the rights of the Church and reconcile their own views and the interests of the Catholic cause. Therefore, my beloved sons and venerable brothers, do not think that you can prevent your studious youth from attending non-Catholic institutions unless your own University can justly be compared and compete with those institutions of learning, both in the number of its faculties and in the expertise of its professors. Therefore, in order to accomplish this most sacred work, a considerable sum of money must be collected each year; and this task should not be left to the administrators, let alone the Rector of the University, but should be undertaken by you yourselves, the clergy, for you must be convinced that whatever is contributed to the growth of the University is not taken away from the dioceses or parishes, but rather is a return of the money entrusted, increased by interest, for the benefit of the clergy and the people, so that their progress may be happily increased. Indeed, We wrote this to you from the beginning of Our pontificate: "If the University is entrusted to only a few for its governance and administration, nevertheless, it should be dear to all, since it is established for the good of all the dioceses of America." In this regard, we believe it would be beneficial if a certain Sunday were established, the same for the entire United States, which might be called the University Day: on that day, the clergy in all churches, with stated reasons and needs of the University of Washington, would encourage the people to be more generous and would collect a sum, as the Ordinary shall deem appropriate. And this should not be neglected during the rest of the year. What prevents the formation of an association in each diocese and parish, consisting of priests and faithful who wish to offer certain and more substantial benefits to the University, in various distinct classes or orders, according to the amount of money each promises and undertakes to give? In this, care must be taken that there is a place and order for children, who, being of a softer disposition and generally more inclined to the noblest things, will easily see that your institution, which they have learned is and will be a support for their religion and their country, is worthy of their parental...

[*Latin ed. p. 383*]

The Acts of Pope Pius XI, page 383, state that those who are leaders and promoters will love and strive to help generously from their own resources; for it is entirely fitting that the University should be supported from its

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very beginnings, so that, when it grows older, it may draw wisdom from that source and acquire all that pertains to the praise of life. Therefore, beloved sons and venerable brothers, you have what We have considered fitting to propose to you for the good of the Washington Athenaeum, in accordance with Our apostolic office and paternal solicitude; although it scarcely needed to be taught to you, since you yourselves excel greatly in this very matter – namely, in promoting the most excellent endeavors. With all these things brought to fruition, it will be possible for the new Rector to receive support, so that, with increased teaching and study aids, he may more fruitfully fulfill his duties. You will have rendered a service pleasing to Us if you carefully inform Us of anything that may promote or hinder the progress of the Athenaeum, so that, whenever the occasion requires, We may usefully interpose Our authority. In the meantime, may the heavenly foretelling of gifts and also the testimony of Our paternal benevolence be an apostolic blessing, which We impart with the greatest love in the Lord to you, beloved sons and venerable brothers, to the clergy and to the people under your care, to all who in any way have helped the University. Given in Rome, at St. Peter's, on the tenth day of the month of October, in the year 1928, in the seventh year of Our pontificate.

PIUS PP. XI

TO THE MOST REVEREND DOM PETER, CARDINAL SEGURA Y SAENZ, ARCHBISHOP OF TOLEDO, CONCERNING THE CONVIVIUM OF SACRED MUSIC TO BE HELD THROUGHOUT SPAIN.

PIUS PP. XI

Beloved son, greetings and apostolic blessing.

We have recently been informed that a Convivium of Sacred Music to be held throughout Spain will soon take place in Victoria, at the end of the year, following the promulgation by Our predecessor of blessed memory, Pope Pius X, of the new law regarding the use of music in churches, by means of a Motu Proprio. This is certainly a very good idea, and entirely worthy of the ardent piety with which the Spanish people are concerned with the proper decorum of the house of God. But what could be more fitting for the majesty of the temple than to use sacred chants in the liturgy, by which the faithful are moved and –

[*Latin ed. p. 384*]

384 Acta Apostolicae Sedis - Official Commentary: Do those who participate in the sacred mysteries not celebrate the great glory of God with greater devotion, thereby strengthening their minds towards God? Therefore, let them strive, both with the Ordinary and with the officials, to es-

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tablish choirs of singers everywhere, if possible, so that the so-called Gregorian chant may be performed, not neglecting that, which, if properly performed by the entire people, has such power to excite piety and faith. We, who not long ago confirmed the same law that Pius X had promulgated by his motu proprio, dated August 22, 1922, in a letter to Our beloved son, Cardinal Bisleti, are confident that, just as other liberal arts rightly adorn the house of God, so too, with the consent of all good people, sacred music will attain the dignity that the majesty of this holy place demands. With this hope, we joyfully impart to you, above all, Our beloved son, to your fellow bishops, and to all those who are present at this meeting, the apostolic blessing, a witness of divine favor and of Our paternal benevolence, most lovingly in the Lord. Given at Rome, near Saint Peter, on the eighteenth day of the month of October, in the seventh year of Our pontificate. PIUS PP. XI. TO THE MOST REVEREND ADOLF, TITULAR BISHOP OF S. AGNETIS EXTRA MOENIA, SECRETARY OF THE HOLY CONGREGATION, AND TO THE MOST REVEREND BERTRAM, BISHOP OF WROTSLAWIENSE: ON THE COMMON PRINCIPLES AND FOUNDATIONS OF CATHOLIC ACTION. PIUS PP. XI. Beloved son, greetings and the apostolic blessing. — We were greatly pleased to learn that you have begun and are carrying out efforts to promote the growth of Catholic Action among your people; indeed, from this matter, your devotion to the Apostolic See is evident, as you wished to write to us, Our beloved children of your diocese, to indicate what would be a better method and approach for such endeavors, and to encourage them. The matter in question is not unknown to the present age, since Paul, in his letter to Philippi (chapter 4, verse 3), mentions "And I entreat thee also, my sincere companion, help those women who have laboured with me in the gospel, with Clement and the rest of my fellow labourers, whose names are in the book of life." But especially in our times, when the integrity of faith and morals is called into danger every day, and we grieve—

[*Latin ed. p. 385*]

The Acts of Pope Pius XI, page 385, demonstrate that, due to a lack of resources, the needs of souls cannot be adequately addressed, and therefore, greater reliance must be placed on the Catholic Action, which, with the help of numerous lay collaborators, assists and supplements the clergy in their endeavors. It is clear that our predecessors have recognized and employed this method, urging all the faithful, especially in times when the Church and the community face greater challenges, to, under the guidance of their bishops, engage in the sacred struggle for the eternal salvation of their neighbors, to the best of their abilities. And We, from the very beginning of Our pontificate, have been concerned about the growth of the Catholic Action, as We publicly declared in the Encyclical "Ubi arcano" that it is not to be separated from pastoral ministry and Christian life, and

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We subsequently clarified its nature and purpose, which, if properly implemented, shows that the Catholic Action aims to enable the laity to participate in a certain way in the hierarchical apostolate. For the Catholic Action does not consist solely in individuals striving for their own Christian perfection, which is the primary and most important aspect, but also in a true apostolate of Catholics of all orders, whose sentiments and actions are aligned with certain centers of sound doctrine and abundant practical work, to which the authority of the bishops is rightfully and legitimately added. Therefore, to those faithful who have come together and united in such a way as to be at the service of the ecclesiastical hierarchy, that very hierarchy, as it imparts its mandate, also adds encouragement and incentives. Indeed, just as the apostolate of the Church, which is divinely entrusted, and its hierarchical apostolate are not entirely external, but spiritual; not earthly, but heavenly; not political, but "religious," so too the Catholic Action, rightly and deservedly, can be called "social," because it has as its purpose the advancement of the Kingdom of Christ, by which the highest good is acquired for society, and from which other goods are derived, such as those pertaining to the state and called political, namely, not private and individual goods, but common goods for all citizens; and all of this the Catholic Action can and must achieve, if, by humbly obeying the laws of God and the Church, it remains completely separate from worldly pursuits. If Catholics, who are participants in the hierarchical apostolate, are imbued with this spirit, they will inevitably promote the union of the faithful from all nations in matters pertaining to morals and religion, and, above all, they will be able to spread, defend, and promote the principles of the Christian faith and doctrine, both publicly and privately. Therefore, in the Catholic Action, all of us...

[*Latin ed. p. 386*]

386; Acta Apostolicae Sedis - Commentarium Officiale: Cordes erunt, without regard to age, sex, order, or civil status, without any distinction of race or social class, provided that such studies do not contradict the evangelical doctrine and the Christian law, and provided that those who profess them do not appear to renounce the same doctrine and law. For we say that this Action encompasses the whole person, promoting his religious and civil well-being, that is, solid piety, a rich knowledge of sound doctrine, and complete integrity of morals, without which those who lack them will not be able to exercise the hierarchical apostolate fruitfully. It is, of course, easy to understand that the Catholic Action, with regard to its activities, will vary according to the age and sex, according to the different times and places, so that those who belong to youth groups will strive above all to prepare themselves for future undertakings, while for people of mature age, a wider field should be open to them, if it is permissible within the society, so that they may confer human benefits which are in some way

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connected with the divine mission of the Church, and that they may not abstain from any of their contributions. Moreover, the Catholic Action does not seek to achieve its purpose by a special path and method; on the contrary, it converts and directs all kinds of works and associations, whether religious, intended for the instruction of youth or the fostering of piety, or properly civil and economic, to the social apostolate. And this Action, because of the wisdom inherent in its unified and harmonious governance, and the order of powers and functions by which the various elements of its entire body are governed – which are groups of men and women, as well as young people of both sexes – enjoys the same benefits that religious and economic associations alone have produced, and it will help and foster this, so that not only agreement and benevolence, but also helpful cooperation will prevail on both sides, to the benefit of both the Church and human society, which is easily achieved. In comparing the good, which is the highest, namely religion and morals, the Catholic Action will not, in fact, prevent its members from entering public life, for its treatment of this matter is extensive; rather, it will make them more apt for public duties, since it will have strictly conformed them to the sanctity of life and the observance of Christian duties. And what of the fact that it seems to foster the best citizens for society, the most religious, and the most knowledgeable of all magistrates? Who, then, would claim that it neglects the true benefits of the state, which, after all, are far from straying outside the realm of Christian charity, since it is incumbent upon charity to promote all kinds of public welfare? Indeed, does not the Catholic Action promote such welfare, when it commands its members to respect legitimate authority and to obey the laws?

[*Latin ed. p. 387*]

The Acts of Pope Pius XI, 387, concern preserving and defending those things upon which the salvation and happiness of peoples depend: such as the integrity of morals, the safety of the domestic life, the harmony and agreement among civil institutions, that is to say, everything which contributes to the tranquility and preservation of human society? And indeed, this is more easily achieved, because, as we have said, it is not involved in the pursuits of factions, even though these factions consist of Catholics – who, indeed, are not prohibited from disagreeing after leaving free discussion of controversies – but rather readily obey the councils and prescriptions which the sacred pastors will give, even though these very things may seem to contradict or appear to contradict the discipline and advantages of factions.

From these things which we have now mentioned, it is clearly evident, beloved Son, that the Catholic Action is to be considered, as it were, a path and a means by which the Church distributes all kinds of benefits to nations: a path and a means, we say, which seems to be inspired by divine

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counsel and providence, by which the Church attracts and draws to itself those who, without any commerce or contact with priests, would easily fall prey to the deceptions and wicked arts of seditious men. These are the common principles and foundations of every Catholic Action, although, for a variety of reasons, due to the different character of peoples and the varying condition of nations, different results are produced. It is manifest from these things that it is worthy of the patronage not only of Bishops and priests – who know that We hold them in high regard – but also of the governors and magistrates of any city; and if it is supported by such common patronage, it will already produce a marvelous abundance of fruits for Catholic peoples, and everywhere, by stirring up religion in the hearts of men, it will contribute not a little to civil prosperity. And We earnestly desire that this may come to pass. Meanwhile, beloved Son, We are very grateful to you, who, as a clear interpreter of Our mind, strive to spread the Catholic Action in your diocese, and also because you have given Us the opportunity to again make it known for the common good. As a pledge of heavenly gifts and paternal benevolence, We impart to you, beloved Son, and to your entire clergy and people, Our apostolic blessing. Given at Rome, near Saint Peter, on the tenth day of the month of November, in the seventh year of Our pontificate.

PIUS PP. XI.

[*Latin ed. p. 388*]

388 Acta Apostolicae Sedis - Official Commentary ACTA SS, SACRED CONGREGATION OF THE CONSISTORY, DECREE CONCERNING CHURCHES. Most Holy Father, by divine Providence, Our Lord Pope XI, through successive decrees of the Sacred Congregation of the Consistory, has deigned to provide for the following Churches with new Pastors, namely:

October 19, 1928. — To the Cathedral Church of Oppido, He appointed the Reverend Father John Baptist Peruzzo, formerly Bishop in title of Euracensis.

October 21. — To the titular episcopal Church of Tiberias, He appointed the Reverend Paul Ladeuze, Magnificent Rector of the Catholic University of Louvain.

October 30. — To the titular archiepiscopal Church of Vimiuaciensis, He appointed the Reverend Father Francis Hickey, formerly Bishop of Rochester in America.

November 5. — To the Cathedral Church of Cajamarca, He appointed the Reverend Father Anthony Raphael Villanueva, of the Order of the Friars Minor.

November 9. — To the titular episcopal Church of Arethusa, He

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appointed the Reverend Feliciano Rocha Pizarro, whom He appointed Auxiliary to the Most Reverend Peter, Cardinal Segura y Saenz, Archbishop of Toledo.

November 10. — To the Cathedral Church of Isclana, He appointed the Reverend Ernest De Laurentiis, parish priest of Saint Lucy of the Sea, in Naples.

November 16. — To the Cathedral Church of Mantua, He appointed the Reverend Dominic Menna, as Pro-Vicar General of the Diocese of Brixia.

November 17. — To the titular episcopal Church of Zabiensis, He appointed the Reverend Father Edward Michaud, of the Society of Missions to the Africans (commonly known as the White Fathers), whom He appointed Apostolic Vicar of Tabora.

November 23. — To the titular archiepiscopal Church of Neocaesarea in Pontus, He appointed the Reverend Father James Montanelli, formerly Bishop of Crema, whom He appointed Coadjutor with the right of succession to the Reverend Father John Gamberoni, Archbishop of Vercelli.

November 26. — To the titular archiepiscopal Church of Adulita, He appointed the Reverend Father Columban Dreyer, formerly Bishop in title of Orthosien, whom He appointed Apostolic Delegate to Indochina.

December 1. — To the titular episcopal Church of Emmaus, He appointed the Reverend Joseph Signore, formerly Bishop of Thelesin, or Cerretanum.

[*Latin ed. p. 389*]

SACRED CONGREGATION OF THE COUNCIL OF CANARY ISLANDS. REGARDING COMPENSATION FOR RESIDENCE.

July 16, 1927.

FACTS PRESENTED. – After the Royal Decree of June 30, 1926, published in Spain, concerning "public officials who perform their duties in the Canary Islands," including ecclesiastical persons, the Bishop of the Canary Islands respectfully presented the following to this Sacred Congregation: "In the Royal Decree, which takes effect from July 1st of the current year, ecclesiastical persons who perform their duties in the Canary Islands and receive a stipend from the State will receive a certain increase, namely, 30 or 15 percent, depending on the circumstances, of their respective stipend. However, perhaps not entirely without reason, some doubt whether they are obligated to canonically compute this increase as part of the stipend, and therefore, whether they are subject to the same legal prescriptions. Furthermore, due to the unique nature of the aforementioned increase, which does not affect all in the same way, and because the Royal Decree calls this an "indemnification for residence," and also due to the specific nature of the additions from which the increase arises: namely, whether the individuals were born outside the Canary Islands or within them, and in the latter

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case, whether they have resided or lived in the Archipelago for 15 years or not. Moreover, this concession applies equally and uniformly to all civil and military officials serving in the State in these Islands, as well as to ecclesiastical persons, who, in this matter, are assimilated to them according to the terms of the Royal Decree. On the contrary, it seems more favorable to the observance of discipline to consider the increase – although, as can be seen, it is of less stability in itself, and also, as regards the assigned amount, less than the stipend itself – as an addition to the same stipend, or a sort of re-endowment, and consequently subject to the same legal prescriptions. Therefore, in order to remove any ambiguity, we humbly request a solution to the following questions: "I. Whether the increase, in this case, should be considered as an addition or benefit to the stipend * or to the duty of each office (canonicate, parish, vicariate, chaplaincy), and therefore subject to the same legal prescriptions respectively; ACTA, vol. XX, no. 12. – 3-12-928.

[*Latin ed. p. 390*]

390 Acta Apostolicae Sedis - Official Commentary « I. At least for canons and others who are subject to choral residence, one-third of the increase must be included in the distributions, as is generally provided for in the third part of the assignment in the Code ». OPINION OF THE CONSULTOR — 1. The solution to the doubt seems to depend primarily on whether the goods or revenues constituting the ecclesiastical endowment are accurately defined. Indeed, here the endowment is certainly understood to be the grant or benefice itself; therefore, the Bishop of the Canarias asks whether the subsidy, now granted by the Spanish government to the ecclesiastical institutions of the Canarias, should be considered an addition or part of that endowment. A grant, moreover, is also called, and especially in the language of the Decretals, a "praebenda," and a benefice; hence the well-known rule: a benefice is given for the sake of the office; and today, likewise, in Canon 1409 of the Code, the notion of an ecclesiastical benefice is stated to consist of two elements, namely, the sacred office and the right to receive revenues derived from the endowment that are attached to the office. Therefore, let us say that the endowment, or dotation, consists of those goods or revenues of the Church which are obtained because of the office or by reason or title of the office; since they are revenues or goods that are attached to the office itself, and belong to the beneficiary solely by the title or reason of the office; namely, because the beneficiary holds that office or benefice, so that the functions or burdens, generally and comprehensively taken, which constitute the nature of that office or benefice, are owed to the beneficiary; not because of any particular and specific work, or service rendered by the beneficiary in any case, nor because of any other external title which does not pertain to the reason or nature of the office. Therefore, other ecclesiastical emoluments or revenues which accrue to the beneficiary on the occasion of some actual and specific service or work or

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function performed, even if the work or function is performed by virtue of the office or benefice, are not to be considered as part of the endowment, or as constituting a part of the endowment or dotation; and even less so if the revenues or emoluments are granted to the beneficiary for the reason of an external title which is not properly connected with the reason or nature of the office. 2. Therefore, the distinction made among canons and all other beneficiaries is that between the fruits, revenues, or whatever they may be called, which constitute the endowment or canonical or beneficial "praebenda," and between the accruals or emoluments which are subject to distributions. Concerning these, the following is read in Ferraris (Bibl., v. Distributiones quotidianae): "Distributions of this kind are not called fruits or revenues or proceeds of this or that benefice, since they are casual and uncertain revenues acquired by labor and intervention in divine matters, c. Licet, 32, de Praeb.; cap. unie, de Cler. non resident, in 6; cap. Quoniam, 8 § In those concerning the granting of Praebendae, also in 6; Rot. part. 15 recent., dec. 61, n. 1; Cassad.

[*Latin ed. p. 391*]

"The Holy Congregation, in Decree 1 of the Council concerning non-resident clergy, Covarr., lib. 3, Variar, resolut., cap. 13, n. 1; Fagn., lib. 13, Decret, in cap. Licet 32 de Praeb., num. 3, etc." And Barbosa (lib. 3, Iur. Eccles, univ., cap. 18, n. 8) states: "This is so true that the term 'revenues of a benefice' does not include distributions, as is evident from cap. Licet de praeben. where it states: 'We do not wish that you receive daily distributions,' etc.; cap. 2 de privileg, in 6..." Furthermore, it does not include the fruits, as it appears from the Council of Trent, session 24 de ref., c. 12, verse, and therefore, Covarr., l.c., decis. 330, n. 1 and 2, p. 2 divers., teaches that these distributions are not called the fruits of the benefice, but rather that they are given by reason of a certain personal ministry... Nor, finally, do the terms 'revenues' and 'fruits' include those things when they are not part of the body of the benefice, but are received by reason of personal service, as in cap. Licet with the gloss, de praeben."

3. Furthermore, for the parish priest, there is a distinction between the benefice itself or the revenues that are received from the parish office, which are due to the parish priest solely by virtue of his office; and there are the rights of the church, and the dues of which canon 463 speaks, and the taxes of which canon 1507 speaks, and other similar things, which are due to the parish priest for some particular and specific work or service. It does not matter that today canon 1410 states that the endowment of a benefice can also consist of certain prestations, or of certain and voluntary offerings, or of the rights of the church; for this must be understood either when there are no other revenues by which the endowment of the benefice is constituted, or when it is certain that at least part of the endowment consists of those prestations or offerings or rights of the church. Moreover,

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the old canonical rule, which today must also be considered to hold unless otherwise is certain, clearly distinguished the rights of the church, prestations, offerings, taxes, etc., from the benefice or parish endowment, just as it distinguished the choral distributions from the benefice or chapter endowment.

4. Therefore, for our purpose, we can observe the following. While the Council of Trent (session XXI, c. 3 de reform.) decreed that one-third of the fruits and all revenues and collections must be separated and converted into distributions; and while today canon 395, using the same words, states: "Bishops shall separate one-third of the fruits, revenues, and collections that are received from dignities, prebends, offices, and other benefits of that church, and shall convert them into daily distributions," it must be understood that these "fruits, revenues, and collections" refer only to those that constitute the endowment of benefices in some way, and not to others that are acquired by the beneficiary by reason of other "titles, besides the mere title of office." For this distinction in names refers only to...

[*Latin ed. p. 392*]

392 Acta Apostolicae Sedis - Official Commentary on the Diverse Nature of Revenues. Indeed, three Latin terms, which frequently occur, signify respectively: *fructus*, which are those things produced solely by labor (the products of cultivated land) and from which sustenance is derived; *proventus*, income, revenues, also salaries, stipends for Masses, and *obventiones*, those incomes or revenues which are not foreseen, which the Italians call *incerti* (alms, honorariums), or, in the style of the Pandects, revenues not included in the fruits of land. However, these three terms are often used promiscuously. Since, if the meaning of these words were extended to include other revenues which, besides the dowry or endowment, can arise from any ecclesiastical title, then even those distributions, which are certainly *obventiones*, would have to be included in the same calculation as ecclesiastical revenues. But to retain this regarding daily distributions is absurd, since precisely in daily distributions, a third part is to be converted; at least it could be said of other distributions, among present and future benefits, which accrue to chapter beneficiaries. 5. Let us also suppose that a certain office, such as a parish, is attached to a dignity, canonry, or chapter benefice, and that the canon-parish priest receives, like other parish priests, the rights of the stall, prestations, taxes, etc., which we have said do not pertain to the benefice's dowry: are these not emoluments, ecclesiastical revenues? And yet, no one would say that a third part should be deducted from these to be converted into daily distributions. Why? Because these are not acquired by the canon-parish priest by reason of or by title of the dowry or endowment. Furthermore, in Hispania, in some chapter benefices, when conferred, it is permitted to add a special duty, e.g., to teach a certain ecclesiastical discipline in the Seminary; and

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it can happen that this chapter beneficiary, for the service of teaching, and although attached to his benefice for that purpose, receives from the Seminary an annual stipend, which certainly comes from ecclesiastical goods. But, I believe, no one has considered this annual stipend to be part of or an addition to the beneficial endowment, nor that a third part should be deducted from it to be converted into daily distributions. 6. Therefore, in order to determine whether certain revenues or emoluments accruing to ecclesiastical beneficiaries do or do not constitute part of the beneficial endowment, or whether they constitute a part of the dowry, it is necessary to consider the title by which these revenues are acquired. But it must be carefully examined what title is in question; it is not sufficient to consider a generic and remote title, but a specific, determinate, immediate one; that is, it is not sufficient to say that these are revenues or proceeds belonging to ecclesiastical beneficiaries by an ecclesiastical title, and not a civil one, but a distinction must be made among these ecclesiastical titles; it is evident.

[*Latin ed. p. 393*]

The 39th decree of the Holy Council states that ecclesiastical benefices can receive revenues or emoluments that are strictly ecclesiastical and derived from an ecclesiastical title, but not from a title of endowment. Therefore, in the case before us, the doubt is not resolved by saying in a general way that the subsidy granted to ecclesiastical men in the Canarias is to be considered as a restitution of ecclesiastical goods that were formerly occupied by the State; nor is it resolved by saying that the State is bound by the Concordat to provide ecclesiastical benefices with a suitable endowment, or even to increase the endowment; nor by saying that all revenues and subsidies granted by the State to the Church are to be considered as having the nature of ecclesiastical revenues, or that, on the contrary, these emoluments are not granted under an ecclesiastical title, but under a civil one, so that they are ceded to ecclesiastical benefices as if they were officials of the State. All of these are general statements, and do not, by themselves, define the specific title under which revenues or subsidies are granted to ecclesiastical men by the State; for although the revenues or emoluments themselves may have the character of ecclesiastical goods, and although they may be granted under an ecclesiastical title, and although they may be granted to the Church or to ecclesiastical men as ministers of the Church, it does not follow that all of them are granted under the same specific and immediate title, and even less under a title of defined endowment or dower. Indeed, in Spain, in addition to the revenues that the State grants under a title of endowment for clerics, it also grants to the Church or to ecclesiastical men other emoluments or subsidies, either for the expenses of divine worship (art. 34 of the Concordat), or for seminaries (art. 35), or for the support of certain religious families (ibid.), etc. And no one would claim that these are granted under a title of endowment of ecclesiastical benefices.

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And although in the Concordat itself (arts. 36 and 38) the disbursement of these emoluments is also called a "dos" or endowment for worship, it is entirely different from the other part of the revenues which is mentioned in the same articles as a "dos" or endowment for the clergy.

Now, approaching more closely the core of the doubts proposed by the Canadian Bishop, we note that in the Spanish Concordat, those revenues which constitute the true and proper endowment of ecclesiastical benefices are clearly and distinctly listed under the very name of "endowment," namely, the endowment of ecclesiastical ministers; and these alone are to be included in the census of the endowment properly so called; while other revenues or emoluments, which are granted to the Church or even to ecclesiastical men, but under a different title, even if ecclesiastical, are to be considered outside the scope of the benefice's endowment. For example, it is stated in the Concordat: "Art. 31. The annual revenue assigned to each Archbishop in endowment shall be as follows" (here, the revenues specifically attributed to the endowment are distinctly listed, and the same is subsequently stated for Bishops; and then, in art. 32, with a distinction for dignities, canons, and capitular benefices; finally, in art. 33, for parish priests and vicars).

[*Latin ed. p. 394*]

394 Acta Apostolicae Sedis - Official Commentary). These, therefore, constitute the true endowment of ecclesiastical benefice-holders. Furthermore, in the same articles, others are added under the tenor of these words: a) In article 31: "Archbishops and Bishops shall also enjoy their palaces, orchards, gardens, or houses, which have been destined for their use and comfort in any part of the diocese, and have not been alienated; and in article 33: "Furthermore, both the parish priests themselves and their assistants shall enjoy the houses assigned to their dwelling, as well as gardens or properties, which have not been sold, and are commonly called 'Iglesias,' 'Mansos,' or otherwise." Already, these are to be considered outside the scope of the endowment; because they are not assigned indiscriminately to all; they are for each individual who, according to the same measure of endowment, is equalized according to the diversity of ranks, nor are they different for different conditions of benefices; but they are merely left to be maintained, if and insofar as they exist; so that if, for example, in any diocese there is no palace for the Bishop's residence, or in any parish there is no parochial house, because they have been alienated, then nothing is assigned to the Bishop or the parish priest as a supplement for the palace or the parochial house; on the contrary, it should have been assigned, if the episcopal palaces and parochial houses constituted part of the endowment, because the Concordat contains the rule that the endowment should be equal for all who are in the same condition of benefice. b) In article 34: "For the expenses which are extraordinarily required for the sake of

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administration and sacred visitation, twenty thousand silver coins are conferred annually upon each Metropolitan." Nor are these to be considered as pertaining to the endowment of Archbishops and Bishops; because they are assigned to them for another reason, namely, for the sake of extraordinary expenses for administration and pastoral visitation. c) In article 33: "Also, the parish priests themselves and their assistants shall receive a portion corresponding to each from the rights of the stall and the offerings, commonly called 'piously from the altar.'" According to what we have said above, in this case, these rights of the stall and offerings are not to be included in the endowment of the parish priests and their vicars; because they are received under a different and distinct title. 8. From all of the above, we can directly answer the proposed question, namely, whether the subsidy granted by the Spanish State specifically to clerics serving in the ecclesiastical ministry in the Canary Islands constitutes an endowment, or rather, is an augmentation, supplement, addition, or part of the endowment. And the negative answer seems to be the correct one; because this subsidy is not given under the title of endowment, but under the title of indemnification or compensation for residence in those islands. It is clearly established that these are to be considered as certain ecclesiastical revenues, and are granted under an ecclesiastical title, and are given to clerics as ministers of the Church, not as officials of the State; but the immediate and proper title under which they are granted is not the title of endowment, but another title.

[*Latin ed. p. 395*]

The Holy Congregation of the Council of 395 establishes a different right, according to whether it is based on the title granted in the Concordat, concerning the use of palaces for Bishops, while for Parishes, the use of parochial houses; by which are assigned to Bishops particular revenues for the expenses of administration and visitation; by which rights of the stall and oblations are granted to Parishes and their co-operators. For by what title is this subsidy given to clerics in the Canarias? Not because of the reason of office or ministry, but because of the particular conditions of their residence in those Islands, namely, because they must bear greater and more burdensome expenses due to that residence, from journeys undertaken, etc. Therefore, also, a distinction is made, and a greater or lesser subsidy is granted, depending on whether it concerns those who reside there by order of their Superiors, or those who reside there of their own accord and exercise their ministry, and also whether they are foreigners or natives; for such a distinction is not derived from the very reason of the office or ministry, but from other external titles.

9. It is clear that a greater benefit is received if we consider the Spanish State, which, in order to fulfill the promises made in the Concordat, granted in the year 1920 a true increase in the endowment, and that under that

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name, title, and reason, to all beneficiaries, both capitular and parochial, throughout all of Spain; for it added 750 annual crowns to the endowment of beneficiaries of cathedral and collegiate churches; it increased the endowment of beneficiaries and co-operators in suppressed collegiate and parochial churches to 1000 crowns, the endowment of rural pastors to 1500 crowns, the income of pastors to 1750 crowns, the endowment of pastors to 2000 crowns, and at least 2250 crowns for the endowments of pastors. There is no doubt that these increases have resulted in an increase or a more substantial part of the endowment; for it is clearly expressed in the very tenor and reason of the law that they are given solely because of the reason of office and are generally granted to all beneficiaries; on the contrary, nothing of this is found in the decree by which a subsidy is granted to clerics in the Canarias for compensation of residence; but it is called a particular compensation for residence.

10. This can be confirmed if we make a comparison with the increase recently granted in Italy to ecclesiastical beneficiaries, which, with regard to canons and other capitular beneficiaries, was declared by the Holy Congregation to increase the endowment, and therefore a third part of it must be deducted, which is to be converted into daily distributions. Indeed, the very decree stated in explicit words: "Art. 3. The Administration of the Fund for Worship will grant a supplementary allowance to the following categories of the Clergy, until the congrua, including the aforementioned amounts, reaches the measure respectively indicated." Conversely, no word occurs in the decree of the Spanish State from which we can attribute the condition of endowment to the subsidy that is granted to clerics in the Canarias; but it is called a particular compensation for residence.

[*Latin ed. p. 396*]

396 Acta Apostolicae Sedis - Official Commentary 11. It remains to declare certain things which might seem to the contrary. Indeed, primarily, the diverse condition and particular circumstances of the places where the beneficiaries reside, can be the reason why a different measure of endowment is assigned to different beneficiaries, so that some are increased, and others are not, although all pertain to the same beneficial grade. An example is found in the same Concordat of Spain, which attributed a different measure of endowment to Bishops and Parishes, especially, according to the diversity of places; see, for example, article 31: "To the Bishop of Almeria (and to others who reside in the capital cities of civil provinces) ninety thousand; to the Bishop of Astorga (and to others whose residence is in a city or town outside the capital cities of civil provinces) eighty thousand"; and article 33: "For Parishes in urban areas, the annual income is established at within three thousand and thirty silver coins; in rural areas, the minimum income shall amount to two thousand and two hundred silver coins." However, it seems necessary to respond to this observation, that

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although these things are true, it should not be concluded that any particular emoluments or subsidies, which are granted to ecclesiastical persons due to the diversity of residence, are granted under the title of endowment or as an increase to the endowment, provided that they can be granted under different titles. Therefore, in each case, the title under which the emoluments are granted must be considered. Furthermore, in our case, there does not seem to be any reason to say that the subsidy granted to the clergy of the Canary Islands under the name of compensation for residence, is granted by reason of or under the title of endowment, or as part of the endowment.

12. Secondly, it could be objected that the measure by which the subsidy for the Canary Islands is defined is based on a certain proportion of the endowment, that is, 30 or 15 for 100 of the endowment, as if it were a part of that endowment. However, this seems to be the case only because a certain and appropriate standard was sought to determine the measure of the subsidy to be assigned to each, and that standard was considered to be appropriately based on a proportion of the endowment; for the subsidy is dependent on the State, which also provides the endowment, and must correspond to the condition of each clergyman, just as the endowment does. The same is true of civil officials in the aforementioned Islands. But from this, it does not follow that the subsidy itself is part of the endowment, or that it is granted under the title of endowment.

13. Thirdly, a difficulty might arise from the fact that the subsidy or increase granted to the clergy of the Canary Islands seems to be included in the pension assigned. But this is all uncertain; because in Spain, the State never seems to assign a true pension to the clergy; nor is it certain that, if a pension were assigned to someone, a clergyman, that this measure would be equated with the endowment.

Finally, another difficulty could be found in the fact that a clergyman habitually residing in the Canary Islands, if he were to return to his homeland for a time, would nevertheless continue to enjoy the subsidy or increase, as in this case, even during that time.

[*Latin ed. p. 397*]

The Holy Congregation of the Council, 397. But it does not appear how this difficulty arises from there; for one of the reasons for which such assistance or increase is granted is precisely the particular expenses which a cleric must bear in undertaking the journey so that he may come from the Islands of the Canaries to his homeland, and again return from his homeland to the Canaries.

15. Since all these things are so, it seems that the conclusion is that the assistance or increase granted in the case of a cleric from the Canaries should not be considered as part of the endowment, or as a part or addition to the endowment, nor is it subject to the law of canon 395 prescribed.

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RESOLUTION. – In the plenary assemblies of the Holy Congregation of the Council, held in the Apostolic Palace at the Vatican, on February 19th and July 16th, 1927, the Most Reverend Fathers, having carefully considered all the circumstances, judged it necessary to respond: "Negatively to both questions." After a report was made to His Holiness, Pope Pius XI, in an audience on the following day, His Holiness deigned to approve and confirm the given resolution.

July. The Reverend Father, titular of Lampsacus, Secretary of the Holy Congregation.

[*Latin ed. p. 398*]

Acts of the Apostolic See - Official Commentary 398

ACTS OF THE SACRED PENITENTIARYRIBUNALS

APOSTOLIC DECREE CONCERNING CONFESSORS WHO ABSOLVE THOSE ADHERING TO THE FACTION "L'ACTION FRANÇAISE."

Although it should not seriously be doubted, after repeated resolutions and declarations of the Sacred Penitentiary Apostolic concerning the condemned action in France, commonly known as "L'Action Française," that confessors who impart sacramental absolution to members of this faction or to those who in any way adhere to it, commit a mortal sin, unless they have previously, from the depths of their heart, utterly repudiated it; nevertheless, there are still priests among them, as is known from certain sources, who, disregarding the dictates of their own conscience, do not fear to stain themselves with so grave a deed.

To break the obstinacy of these men, since exhortations, warnings, and threats have been of no avail, the Holy See, guardian and avenger of ecclesiastical discipline, is compelled, albeit reluctantly but necessarily, to resort to more severe remedies.

Therefore, by express mandate of the Most Holy Lord, and with His approval and confirmation, the Sacred Penitentiary decrees and ordains that the sin of confessors who sacramentally absolve those whom they know to be adhering to the faction "L'Action Française," and who, as they are bound to do, are warned by them to withdraw from it, but who refuse to do so, shall be reserved to the Holy Apostolic See.

The force of this reservation is such that, even in those cases in which, according to canonical provisions, any reservation ceases to have effect, the aforementioned priests shall still be bound to appeal to the Sacred Penitentiary, under the penalty of a special excommunication reserved to the Holy See, within one month from the day they granted the sacramental absolution, or after they have recovered if they are ill, and to comply with its mandates.

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The Ordinaries and Superiors of religious families shall be gravely burdened by the conscience of their subordinates, and shall transmit the notification of this decree to their priests, so that they may not dare to allege ignorance as an excuse, in the most appropriate manner that they deem fitting, as soon as possible. Those who are aware of this shall know that this does not invalidate the preceding declarations and prescriptions on this matter.

[*Latin ed. p. 399*]

399 The Roman Rota, in its deliberations, shall deduct [time], especially concerning proceedings against those who are disobedient to canonical sanctions. Given in Rome, from the Sacred Apostolic Penitentiary, on the 16th of November, 1928. L. L. rB CARD. LAURI, Major of the Sacred Penitentiary. I. Teodori, Secretary of the Sacred Penitentiary.

SACRED ROMAN ROTA

Summons by edict concerning the Nullity of Marriage (PAPI-PATYEWICZ)

Since the current place of residence of Anne Patyewicz, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, 94), on the 30th of January, 1929, at 12 o'clock, to discuss the matter in dispute, or to subscribe to the following, and to set a date for the hearing before the Rota concerning the definition of the cause: Whether the marriage in this case is null.

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Anne Patyewicz, ought to take care to inform her of this edictal summons.

L. £8 S". P. Parrillo, Presiding.

From the Chancery of the Tribunal of the Sacred Roman Rota, on the 26th of November, 1928.

Ioannes Ladelci, Notary.

[French Translation, included for context, but not to be translated]

Etant inconnu le lieu de la demeure actuelle de Mme Anne Patyewicz, défenderesse en cette cause, Nous la citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Roma, Via della Dataria, n. 94), 30 Janvier 1929, à 12 heures, pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de la cause devant la Rote. Conste-t-il de la nullité du mariage dans ce casf Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence de la dite Anne Patyewicz devront,

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dans la mesure du possible, l'avertir de la présente citation.

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis - Official Commentary. Thursday, November 15th, His Holiness received in solemn audience His Excellency Mr. GUSTAVO GUERRERO, Extraordinary Envoy and Minister Plenipotentiary of the Republic of El Salvador, for the presentation of his credentials. Saturday, November 24th, His Holiness received in solemn audience His Excellency Mr. HENRY GETTY CHILTON, Esq., Extraordinary Envoy and Minister Plenipotentiary of Great Britain, for the presentation of his credentials. SACRED CONGREGATION OF RITES. Tuesday, November 13th, 1928, in the Apostolic Palace at the Vatican, the Congregation of the Sacred Rites was held, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, who comprised the same, gave their vote on the following matters: 1. Concerning the validity of the Apostolic and Ordinary processes in the cause of beatification and canonization of the Servant of God Emilia De Vialar, foundress of the Institute of the Sisters of St. Joseph from the Apparition. 2. Concerning the validity of the Apostolic and Ordinary processes compiled in the ecclesiastical court of Passau for the cause of beatification and canonization of the Venerable Servant of God Conrad of Parzham, a lay professed of the Order of the Capuchin Minor Friars. 3. Concerning the cult, which has never been paid to the Venerable Servants of God George Haydoc and his companions, martyrs, who were killed in England during the years 1594-1679, and in obedience to the Decrees of Urban VIII. 4. Concerning the validity of the Apostolic process compiled in the apostolic vicariate of Surinam concerning the reputation of sanctity of life, virtues, and miracles in general of the Venerable Servant of God Peter Donders, a professed priest of the Congregation of the Most Holy Redeemer. 5. Concerning the validity of the Apostolic and Ordinary processes in the cause of beatification and canonization of the Servant of God Mary Assunta Pallotta, a professed nun of the Institute of the Franciscan Missionary Sisters of Mary. 6. Concerning the cult, in obedience to the Decrees of Urban VIII, which has never been paid to the Servant of God Mary Victoria Teresa Couderc, co-foundress of the Society of Our Lady in the Cenacle.

[*Latin ed. p. 401*]

From the Roman Curia Diary, 401, 7: Concerning the validity of the Apostolic Process regarding the martyrdom and concerning the cult, never before rendered to the Venerable Servant of God, John Ogilvie, a professed priest of the Society of Jesus, killed in Scotland, out of hatred for the Faith, and in obedience to the Decrees of Urban VIII. 8. And finally, concerning the cult, never before rendered to the Servant of God, Rosa Venerini, foundress of the Religious Teachers, called Venerini from her surname, and

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in obedience to the Decrees of Urban VIII.

On Tuesday, November 20, 1928, in the Apostolic Palace at the Vatican, with the participation of the Most Reverend and Eminent Cardinals and with the votes of the Most Reverend Prelates and the Theological Consultors, who comprise the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss, in the Milanese Cause, the doubt concerning the heroic exercise of the virtues by the Servant of God, Contardo Ferrini, a secular professor of the University of Pavia and of other universities.

On Tuesday, December 4, 1928, in the Apostolic Palace at the Vatican, before the August presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Reverend Prelates and the Theological Consultors, who comprise the same, discussed and gave their votes on the doubt concerning the virtues of heroic degree in the Lucchese Cause for beatification and canonization of the Servant of God, Gemma Galgani, a virgin.

SECRETARY OF STATE, BY ORDER:

With letters from the Secretary of State, the Holy Father, Pius X, may he rest in peace, deigned to appoint:

July 2nd or September 1928.

Monsignor Vincenzo Santoro, Substitute of the Sacred Congregation Consistorial.

November 16th or 17th.

Monsignor Amleto Giovanni Cicognini, Assessor of the Sacred Congregation for the Eastern Church, Member of the Pontifical Commission "pro Russia."

The Most Reverend Cardinals Carlo Perosi and Enrico Alessio Lépicier, Members of the Pontifical Commission for the Authentic Interpretation of the Code.

The Reverend Father Giuseppe Sacco, Consultor of the Sacred Congregation for the Eastern Church.

[*Latin ed. p. 402*]

Acts of the Apostolic See - Official Commentary 402, with Apostolic Briefs, the Most Holy Father Pius X, reigning happily, deigned to appoint: November 1, 1928. The Most Reverend Cardinal Carlo Perosi, Secretary of the Sacred Consistorial Congregation. November 7. The Most Reverend Cardinal Camillo Laurenti, Protector of the Roman Union of the Order of Saint Ursula. November 12. November 25. Monsignor Carlo Chiarlo, Archbishop titular of Amida, Apostolic Nuncio to Bolivia. The Most Reverend Cardinal Raffaele Merry del Val, Protector of the Scottish College in Boma. Apostolic Protonotaries, as if participating: November 30, 1927.

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Monsignor Giuseppe Smith, of the diocese of Cleveland. August 18, 1928. Monsignor Giacomo S. Pagan, of the diocese of Scranton. November 22, 1927. Monsignor Giovanni Kelly, of the diocese of Hamilton. Monsignor Michele Bazeto, of the archdiocese of Genoa. Domestic Prelates: July 21, 1927. Monsignor Michele E. Cassidy, of the diocese of Omaha (United States of America). November 30. Monsignor Giacomo McFadden, of the diocese of Cleveland. Monsignor Francesco J. Hroch, of the same diocese. March 23, 1928. Monsignor Vladimiro Gmytraszewycz, of the diocese of Premislia. April 26. Monsignor Giuseppe Alfonso Verreau, of the diocese of Bimouski. June 2. Monsignor Giuseppe Gironelli, of the archdiocese of Fermo. August 18. Monsignor Guglielmo P. Kealy, of the diocese of Scranton. Monsignor Paolo A. Kelly, of the same diocese. October 27. Monsignor Angelo Cassoni, of the diocese of Sora. November 31. Monsignor Matteo Perrone, of the diocese of Guatemala. Monsignor Giuseppe Aistleitner, of the diocese of Giavarino. November 6. November 22. November 24. Monsignor Leone Noël, of the archdiocese of Malines. Monsignor Guglielmo C. Gehl, of the diocese of Hamilton. Monsignor Mauro Bocchietti, of the archdiocese of Torino. HONORS With Apostolic Briefs, the Most Holy Father Pius X, reigning happily, deigned to bestow: The Supreme Order of Christ: October 10, 1928. Upon His Excellency, Don Augusto B. Leguia, President of the Republic of Peru. The Grand Cross of the Order of Saint Gregory the Great, civil class: November 20, 1928. Upon His Excellency, Mr. Pallier Vaclav (Czechoslovakia).

[*Latin ed. p. 403*]

403 *Diarium Romanae Curiae* and 25 *La Commenda dell'Ordine di San Gregorio Magno*, civil class: October 1928. To Mr. Giovanni Battista Torino, of the archdiocese of Turin. To Mr. Giovanni Battista Migliori, of the archdiocese of Milan. 3 November. To Mr. Cavaliere Camillo Corsanego, of the archdiocese of Genoa. 9. To Mr. Cesare Ossicini (Rome), a lawyer. 20. To Mr. Count Leopoldo de Sternberg, of the diocese of Königgrätz. To Mr. Count Francesco Kinsky, of the same diocese. To Mr. Count Carlo Czernin, of the same diocese.

The Knighthood of the Order of Saint Gregory the Great, civil class: 28 November 1928. To Mr. Antonio Carlin, of the diocese of Cleveland. 25. To Mr. Filippo Marquard, of the same diocese. To Mr. Reginalde Rimmer, of the archdiocese of Regina. June. To Mr. Giovanni M. Tjurich, of the same archdiocese. 20 October. To Mr. Enrico Truffino, of the diocese of Harlem. 31. To Mr. Emilio Ponche, of the diocese of Arras. 3 November. To Mr. Alberto Lionville, of the archdiocese of Paris. 7. To Mr. Giovanni Van Zeebroeck, of the archdiocese of Malines. To Mr. J. Filippo B. Casgrain, of the archdiocese of Montréal. To Mr. Carlo Luigi Bléro, of the same archdiocese. 9. To Mr. Luigi Pautasso, of the diocese of Alba. To Mr. Paolo Theillier, of the archdiocese of Cambrai. To Mr. Giovanni Roguin, of the same archdiocese.

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To Mr. Giorgio Namur, of the same archdiocese. To Mr. Fernando Deligue, of the same archdiocese. To Mr. Enrico Marek, of the archdiocese of Malines. 14. To Mr. Pietro Caudron, of the same archdiocese. To Mr. Emilio Orfali bey (Alexandria, Egypt). 20. To Mr. Francesco Giovanni Antonio Maria van der Ven, of the diocese of Harlem. To Mr. Giovanni M. Ingen-Houoz-Bootz, of the diocese of Breda. 27. To Mr. Nicodemo Dietl (Hungary).

The Commendatorship of the Order of Saint Sylvester Pope: 20 November 1928. To Mr. Enrico Kuypers, of the diocese of Harlem.

The Knighthood of the Order of Saint Sylvester Pope: 2 December 1927. To Mr. Giovanni Arnoldo Martens, of the diocese of Liegi. 24 March 1928. To Mr. Professor Lodovico Cepulis, of the diocese of Vilkaviškis.

[*Latin ed. p. 404*]

404 Acta Apostolicae Sedis - Official Commentary, November 3, 1928. To the Reverend Doctor Celso Crida, of the Archdiocese of Turin. 9 " " To the Reverend Giuliano Courmont, of the Archdiocese of Cambrai. 21 " " To the Reverend Ernesto Schiavoni, of the Archdiocese of Turin.

THE PAPAL HOUSEHOLD

BY ORDER OF HIS HOLINESS

The Most Holy Father Pius XI, reigning happily, has deigned to appoint:

Secretaries of Grace, Extraordinary:

October 6, 1928.

Most Reverend Giuseppe Gyulai, of the Apostolic Administration of Eperies.

October 30 " Most Reverend Giuseppe Antonio Trunz, of the Archdiocese of Freiburg im Breisgau.

November 13 " Most Reverend Giovanni Boni, of the Diocese of Bergamo.

Secret Chamberlain of Sword and Mantle, Extraordinary:

October 20, 1928.

The Right Honorable Giuseppe de Mello Travassos Valdez, Count of Bomfirn, of the Patriarchate of Lisbon.

Chamberlains of Honor in Peacock Blue Attire of His Holiness:

October 30, 1928.

Most Reverend Giovanni Dobretsberger, of the Diocese of Linz.

November 10 " Most Reverend Antonino Assennato, of the Diocese of Piazza Armerina.

Chaplain of Honor Extra Urbem of His Holiness:

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October 30, 1928.

Most Reverend Vincenzo Principalli, of the Diocese of Andria.

NECROLOGY

October 1, 1928.

Most Reverend Abramo Brownrigg, Bishop of Ossory.

November 13 " Most Reverend Paolo Carlo Francesco Origo, Bishop of Mantova.

November 18 " Most Reverend Giuseppe Padula, Bishop of Avellino.

" " Most Reverend Biagio Barbio, titular Bishop of Sura.

November 26 " Most Reverend Giacomo Agostino Smith, Archbishop of St. Andrews and Edinburgh.

" " Most Reverend Giuseppe Fabrègues, titular Bishop of Alali.

November 26 " Most Reverend Ettore Raffaele Quilliet, titular Bishop of Sergiopolis.

[*Latin ed. p. 405*]

Year XX - Vol. XX, December 20, 1928, No. 13.

ACTA APOSTOLICAE SEDIS, Official Commentary.

ACTS OF POPE PIUS X.

SACRED CONGREGATION.

On the second day of the week, December 17, 1928, a secret Consistory was held in the Vatican Apostolic Palace, and the proceedings are reported in order.

I. – THE SACRED COLLEGE CHAMBERLAIN.

The Most Reverend Cardinal Boggiani presented and returned the Seal of the Sacred College of the Most Holy Roman Church to His Holiness, our Most Holy Pope, who in turn handed it over to the Most Reverend Cardinal Eagonesi, as Chamberlain of the aforementioned Sacred College of Cardinals for this year.

II. – THE CHOICE OF TITLES.

The Most Reverend Cardinal Bisleti, Deacon of Saint Agatha, requested to be raised to the order of the Presbyterate. Therefore, His Holiness deigned to elevate the Diaconate of Saint Agatha to the rank of a titular church for this occasion.

Likewise, the Most Reverend Cardinal Sincero, Deacon of Saint George's

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in Grenada, requested to be raised to the order of the Presbyterate. However, our Blessed Father deigned to elevate the Diaconate of Saint George's in Grenada to the rank of a titular church for this occasion.

After these matters, the Most Holy Fathers spoke as follows:

III. – ADDRESS OF HIS HOLINESS, OUR MOST HOLY POPE.

"Venerable Brothers, we shall address you with few words; yet, these words cannot be entirely passed over in silence. Indeed, we see you before us in this most ample assembly, which is accustomed to be convened at this sacred time."

[*Latin ed. p. 406*]

406 Acta Apostolicae Sedis – A commentary which draws the attention of all Catholics, and which, indeed, invites us to greet you and to declare how great is the joy that your presence brings us. Indeed, there is another reason which greatly pleases and delights our heart: therefore, we cannot help but share this joy with you, Venerable Brothers, and to offer our grateful sentiments to God and to men; which is pleasing – as if fulfilling a sweet duty – to testify in your presence and in the presence of the entire Catholic world. We speak of the Eucharistic Congress, which, as you well know, was solemnly celebrated not long ago in the noble city of Sydney, among the faithful of Christ from all over. From the accounts, both written and verbal, which have been brought to us by those who were present, and especially by our beloved Son, Bonaventura Cerretti, our Legate, we have gladly learned and are convinced that this congress, although the most recent of its kind, and situated in a region so far removed by land and sea, has not yielded in magnificence or in spiritual fruit to any other gathering of this type; in which, indeed, there is the greatest praise. For who is unaware of how much the other congresses, held in various nations, have contributed to the awakening of faith among the people, to the fostering of piety, and to the restoration of Christian life? In the Sydney Congress, we have indeed witnessed a new and magnificent triumph of the Divine King, under the loving gaze of the Eucharistic veils, so that from it, it may be rightly said that the Christian name has been happily spread and confirmed. And we certainly anticipate abundant and joyful fruits from this gathering – exceeding, indeed, all expectations – and from the new impetus which has been wonderfully achieved through the diligence of the missionary bishops, the Christian clergy, and the people, working together; a diligence which history will certainly praise, both for those sacred pastors and for those apostolic men who brought the Christian faith to Australia and its neighboring islands. Concerning all these things, we are filled with

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admiration and consolation.

[*Latin ed. p. 407*]

The Acts of Pope Pius XI, page 407, state: "Indeed, We, together with the entire Catholic world, offer thanks to God, the Giver of all good things, for everything; for, as is evident, nothing can be accomplished without His divine assistance and support. We also know and remember with gratitude the ardent zeal and dedicated effort of all those who, chosen by God, worked diligently to bring this remarkable Congress in Australia to a successful conclusion, for the benefit and joy of the Holy Church. Therefore, We freely commend the Most Reverend Michael Kelly, Archbishop of Sydney, and his colleagues in the episcopacy, and the distinguished men of both the clergy and the laity; for they have all, like the Apostles, nay, even like the leaders of the Apostles, truly demonstrated the glory of Christ, as the Holy Paul repeated that great saying [II Corinthians, VIII, 23]. Furthermore, We offer due praise to the religious women, who, as always, and especially on this occasion, have actively assisted the ecclesiastical authorities, as well as to the chosen children of the people, whether beloved boys, flourishing young men, or women and men of sound judgment, who have so readily responded to the wishes of their pastors. Moreover, We wish to express Our particular gratitude to the governors and magistrates of the Commonwealth of Australia, for their valuable contribution to the happy outcome of this event; and also to the other citizens of that region, who, although not adhering to the Catholic Church, nevertheless not only showed themselves to be hospitable to ours, but also benevolent and friendly. Finally, We must also express Our sentiments to the Most Reverend Thomas Ludovic Heylen, Bishop of Namen, who, together with the Council of men, which he leads so diligently, has taken care of all matters relating to the preparation of the Eucharistic Congresses from all over the world, so that even that most sacred undertaking may achieve its desired results. We wish that all those who, in any way, contributed to this event, may be duly recognized, and may receive a sign of Our paternal gratitude, and, under the auspices of heaven, may receive the Apostolic Blessing. Concerning other matters, Venerable Brothers, whether joyful or sorrowful, We could speak to you further; but this, about which We have spoken, is particularly pleasing to Us."

[*Latin ed. p. 408*]

408 Acta Apostolicae Sedis – A commentary, and it was deemed of such importance that we considered it worthy to be the subject to which we would direct your attention, rejoicing inwardly and giving thanks to God and to men. It remains for us to announce the appointments of Bishops to various sees.

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IV. – THE APPOINTMENT AND COLLATION OF CHURCHES IN THE VICINITY.

Then, the Most Reverend Cardinal Sbarretti, having relinquished the title of Saint Sylvester in Capite, expressed his desire for the suburban churches of Sabina and Poggio Mirteto. After his departure from the Consistory Hall, the Most Holy Father proceeded with the following appointment. Indeed, intending to favorably pursue the expressed desire, provision was made for the Most Reverend Cardinal Sbarretti, appointing him as Bishop and Pastor of the churches of Sabina and Poggio Mirteto. Then, the Most Reverend Cardinal Sbarretti re-entered the Consistory Hall and took his customary place among the Cardinals of the episcopal order; and the Most Holy Father continued with the proposal of the following churches.

V. – THE PROPOSALS OF CHURCHES.

To the metropolitan Church of Toulouse, the Reverend Father Dom Julius Saliège, formerly Bishop of Vapicensis. To the titular episcopal Church of Callinique, the Reverend Father Barnabam Piedrabuena, formerly Bishop of Tucumán. To the titular episcopal Church of Gurza, the Reverend Father Augustum Chapuis, formerly Bishop of Kumbakonam. To the newly erected cathedral Church of Cafelandia, the Reverend Father Eusebium Attico da Rocha, formerly Bishop of Santa Maria. To the cathedral Church of Corumbá, the Reverend Father Antonium Lustosa, Bishop of Uberaba. To the cathedral Church of Nursia, the Reverend Father Septimium Peroni, canon of the cathedral Church of Fesula and director of spiritual matters in the diocesan seminary. To the cathedral Church of Thelesia, or Cerreta, the Reverend Father Salvatorem Dei Bene, canon penitentiary of the cathedral Church of Sulmona and master of piety in the diocesan seminary.

[*Latin ed. p. 409*]

409. Acts of Pope Pius XI concerning the Cathedral Church of Bobbio. To the Most Reverend Matthew Pellegrino, parish priest of Caraglio, in the diocese of Cuneo. Concerning the Cathedral Church of Marseilles, to the Most Reverend Mauritius Dubourg, canon of the archdiocese of Besançon. Concerning the Cathedral Church of Vapiceno, to the Reverend Camillus Pie, Rector of the Seminary of Valence. Concerning the Cathedral Church of Santa Rosa de Copán, to the Reverend Angelus Navarro, parish priest of Gracias, in the same diocese of Santa Rosa de Copán. To the Reverend Joseph Grosz, chancellor of the diocesan curia of Raab, appointed as Auxiliary Bishop to the Most Reverend Anthony Fetser, Bishop of Raab.

VI. – PUBLICATION OF ECCLESIASTICAL APPOINTMENTS. Furthermore, other Sacred Ministers who had already resigned, as previously an-

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nounced by Apostolic Letters, were also publicly declared, namely:

* The Archbishop of Udine, Joseph Nogara.

* The Archbishop of Ottawa, William Forbes, who is already the Bishop of Joliette.

* The Archbishop of Alep (of the Armenians), George Kortikian.

* The Bishop of Tarsus, Peter Ciriaci, Apostolic Nuncio to the Republic of Czechoslovakia.

* The Bishop of Nicopolis in Epirus, John Aelen, who is already the Archbishop of Madras.

* The Bishop of Traianopolis in Rhodope, Fabius Berdini, who is already the Bishop of Bergamo.

* The Bishop of Sergiopolis, Hector Quilliet, who is already the Bishop of Lille (recently deceased).

* The Bishop of Mitylene, Emmanuel Gonçalves Cerejeira, Auxiliary Bishop to His Eminence, Cardinal Anthony S. R. E. Mendes Bello, Patriarch of Lisbon.

* The Bishop of Melitene, Henry M. Baudrillard, who is already the Bishop of Himeria.

* The Bishop of Bombay, Joachim Lima.

* The Bishop of Burgos, Emmanuel de Castro y Alonso, who is already the Bishop of Segovia.

[*Latin ed. p. 410*]

410 Acta Apostolicae Sedis - Official Commentary. Laodicensis in Syria, Richard Bartolom, Apostolic Nuncio to the Republic of Lithuania. Lucanum, Anthony Torrini, already Bishop of Alatrium. Petrensem, Aemilius Ferrais, already Bishop of Lystra and Coadjutor with right of succession, who has now succeeded him. Mentioned is Joseph S. R. E. Cardinal Francica Nava di Bontifé, Archbishop of Catanensis. Armachanum, Joseph Mae Rory, already Bishop of Dunensem and Connorensem. Guatimalensem, Aloysius Durou. Madraspoliianum, Eugenius Méderlet. Coadjutor with right of succession, Reverend Father Dominic Angeli Raphael Bernacchioni, Archbishop of Agraensis. Evangelistarn Latin, Henry Vanni, Bishop of Tenedensem. Liverpolitanum, Richard Downey. Phasitanum, William Marc Düke, Coadjutor with right of succession, Reverend Father Timothy Casey, Archbishop of Vaneoveriensis. Panormitanam, Aloysius Lavitrano, already Archbishop of Beneventanum. Patrensem, Andrea Hyacinthus Longhin, Bishop of Tarvisinum. Amidensem, Carolus Chiarlo, Apostolic Nuncio to the Republic of Boliviensem. Viminaciensem, Thomas Francis Hickey, already Bishop of Roffensem in America. Odessensem, Ioannes Mae Intyre, already Archbishop of Birminghamiensem. Neocaesariensem in Ponto, Iacobus Montanelli, already Bishop of Cremensem, Coadjutor with

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right of succession, Reverend Father Ioannes Gamberoni, Archbishop of Vercellensis. Adulitanum, Columbanus Dreyer, already Bishop of Orthosiensem, Apostolic Delegate to Indosinis. BISHOPS. Squillacensem, Ioannes Fiorentini, Archbishop of Catacensem, due to the union of the diocese in person. Aprutinum, Anthony Micozzi, already Bishop of Caesariensem.

[*Latin ed. p. 411*]

411. The acts of Pope Pius XI: Hermopolitanum, Edward Joseph Herberhold, Auxiliary Bishop of the Most Reverend Diocese of Armande Augustine Bahlmann, Ordinary of Mangalore; Yalerian Joseph D'Souza, of Santarém; Laquedoniensem, Julius Thomas, Archbishop of Compsa and Bishop of Saint Angel of the Lombards, concerning the union of the diocese in person; Atribitanum, Constantine Dominik, Auxiliary Bishop of the Most Reverend Diocese of Stanislaus Okoniewski, Bishop of Chełmno; Nictkeroyensem, or Petropolitanum, Joseph Pereira Alves, already Bishop of Natal; Constantiensem in Arabia, Gregory Diamare, Ordinary Abbot of Monte Cassino and Prefect of Athens; Tuguegaraonum, Constantine Jürgens; Saint Germain, George Courchesne; Rockfordiensem, Edward Hoban, already Bishop of Cologne; Winonensem, Francis Kelly, already Bishop of Mylasa; De Ranchi, Lewis van Hoeck, already Bishop of Patna; Selymbrianum, Salvio Huix Miralpeix, Apostolic Administrator of Ibusen; Hipponensium Diarrhytorum, Stephen Fourcadier, Apostolic Vicar of Tananarive; Maximianensem, Gustav Deswazières, Apostolic Vicar of Pakoi; Mylasensem, Lawrence Balconi, Apostolic Vicar of Han-chungfu; Samosatensem, Valentine Herrgott, Coadjutor with right of succession to the Most Reverend John Claude Bouchut, Apostolic Vicar of Pnom Penh; Tridentinum, Attilius Adinolfi; Novarcensem, Thomas Francis Walsh, already Bishop of Trenton; Lucensem, Ephael Balanza y Navarro, already Bishop of Cherso; Suessionensem, Ernest Mennechet; Trentonensem, John Mae Mahon.

[*Latin ed. p. 412*]

412 Acta Apostolicae Sedis - Commentarium. Trebenna, Stephen Révesz. Vitoria, Matthew Mugica y Urrestarazu, now Bishop of Pamplona and Tudela. Pamplona, Thomas Muniz Pablos. Girona, Anthony Cardona Riera, Coadjutor with right of succession, to the Most Reverend Father John Torres y Ribas, Bishop of Minorca. Peg, Bernard Sheil, Auxiliary to the Most Reverend and Eminent Cardinal Mundelein, Archbishop of Chicago. Lahore, Hector Catry. Suzhou, Peter Tcheng, Apostolic Vicar of Suanhwafu. Mastretta, Guy Benedict Beck, Apostolic Vicar of Araucania. Possala, Silvan Hee, Apostolic Vicar of Koango. Omaha, Joseph Rummel. Lipari, Bernard Salvator Re. Milevi, Anthony Gisler, Coadjutor with right of succession, to the Most Reverend Father George Schmid de Griineck,

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Bishop of Coire. Vich, Joseph Moreira Pinto. Himeria, Patrick Collier, Coadjutor with right of succession, who has now succeeded, to the late Abraham Brownrigg, Bishop of Ossory. Argiz, Florent Humbert Tessiatore, Apostolic Vicar of Sianfu. Tabal, John Ross, Apostolic Vicar of Hiroshima. Bergamo, Joachim Bonardi, Auxiliary to the Most Reverend and Eminent Cardinal Mistrangelo, Archbishop of Florence. Cotrone, Anthony Galati, Archbishop of Santa Severina, by reason of the union of the diocese in person. Oropesa, Joseph Marazzi, Auxiliary to the Most Reverend and Eminent Bishop of Albano Laziale, Cardinal Granito Pignatelli di Belmonte. Bargala, John Tomazic, Auxiliary to the Most Reverend Father Andrea Karlin, Bishop of Lavant. Sapa, Joseph Gjonali, already Bishop of Callinique.

[*Latin ed. p. 413*]

413. Acts of Pope Pius XI. Bindense, Anthony Teixeira, Coadjutor with right of succession, to the Most Reverend Doctor Theotonius Emmanuel Eibeiro Vieira de Castro, Bishop of Sancti Thomae de Meliapor. Aesinum, Godfrey Zaccherini, already Bishop of Civitatis Castellanae, Hortanum, and Gallesinum. Harlem, John Dominic Joseph Aengenent. Joliettense, Joseph Papineau. Antandrense, George Weig, Apostolic Vicar of Tsingtao. Narense, Raphael Angel Palazzi, Coadjutor with right of succession, to the Most Reverend Doctor John Mondami, Apostolic Vicar of Changsha. Muliense, Odilon Fages, Coadjutor with right of succession, to the Most Reverend Doctor John M. Simon, Apostolic Vicar of Orange Fluminis. Lamiense, Anthony Augustine de Castro Mireilles, already Bishop of Angrense, Coadjutor with right of succession, to the Most Reverend Doctor Anthony Barbosa Leao, Bishop of Portugallensis. Brigantiense, Anthony Benedict Martins Junior. Angrense, William Augustine de Cunha Guimarães. Assisen, Placid Joseph Mcolini, already Abbot Ordinary of the Most Holy Trinity of Cavensis. Irenopolitan, in Cilicia, Anthony Vladislaus Szlagowski, Auxiliary to the Most Reverend Doctor Alexander, His Eminence and Excellency, Cardinal Kakowski, Archbishop of Varsaviensis. Signinum, Alphonsus M. De Sanctis. Altense, of new erection, George Garcia. Garbense, Paul Molin, Apostolic Vicar of Bamako in Gallic Sudan. Cercinitanum, Augustine Haouissée, Coadjutor with right of succession, to the Most Reverend Doctor Prosper Paris, Apostolic Vicar of Nankin. Jùzerense, Anthony Sévat, Coadjutor with right of succession, to the Most Reverend Doctor James Crouzet, Apostolic Vicar of Fort-Dauphin. Hierisen, Joseph Anthony Caruso, already Bishop of Oppido. Asculanum in Piceno, Louis Cattaneo, already Bishop of Anglonense-Tursiense. Baiocense and Lexoviense, Emmanuel Celestine Suhard.

[*Latin ed. p. 414*]

414 Acta Apostolicae Sedis - Official Commentary: San Miniato, Hugh

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Giubbi; Sabadia, John Schauer, Auxiliary to the Most Reverend and Eminent Archbishop Michael, Cardinal de Paulhaber, Archbishop of Munich and Freising; Cassandria, Caietan Mignani, Coadjutor with right of succession to the Reverend Father Nicholas Ciceri, Apostolic Vicar of Kianfu; Conana, Eugene Labouille, Coadjutor with right of succession to the Most Reverend Ernest Francis Geurts, Apostolic Vicar of Yungpinfu; Mariamita, Francis Lisowski, Auxiliary to the Most Reverend Desiderius Twardowski, Archbishop of Lviv of the Latins; Zenopolitan, Stephen Walczymiewicz, Auxiliary to the Most Reverend Adolph Szelazek, Bishop of Luck; Leptitan, John Delay, Auxiliary to the Most Reverend Aloysius Joseph, Most Reverend Cardinal Maurin, Archbishop of Lyons; Chicoutimi, Charles Lamarche; Gaoua and Sarno, Paschal Dell'Isola; Sela, John Paschal Giumento, Auxiliary to the Reverend Francis Albert, Bishop of Plata; Guadix, Emmanuel Medina y Olmos, already Bishop of Anoria; Santander, Lille, Joseph Achilles Eguino Trecu Liénart; Port-de-Paix, Paul Mary Le Bihain; Les Gonaïves, Joseph Francis Mary Julliot; Oppido, John Baptist Peruzzo, already Bishop of Eura; Tiberias, Paul Cajamarca, Ladeuze; Anthony Raphael Villanueva; Arethusa, Felician Rocha Pizarro, Auxiliary to the Most Reverend Peter, Most Reverend Cardinal Segura y Saenz, Archbishop of Toledo; Isclana, Ernest Mantua, De Dominic Laurentiis; Menna; Zabi, Edward Michaud, Apostolic Vicar of Emmaus; Cerreta, Joseph Siguore, already Bishop of Tabore; Thelesinn.

[*Latin ed. p. 415*]

415 The Acts of Pope Pius XI record that Abbot Steiger, of the newly established monastery of Lindi, was appointed Prelate of the Most Blessed Virgin Mary. Furthermore, Archbishop Anthony Anastasius Eossi, Patriarch of Constantinople, was appointed to the sacred office of the Bosary in the Valley of Pomp. Subsequently, it was reported that he confirmed or ratified the promotions, elections, and translations duly made in the Synod of Armenian Bishops, namely: Father Joseph Rokossian, titular Archbishop of Achrida, to the archiepiscopal Church of Constantinople; Father Avedis Arpiarian, Bishop of Marash, to the archiepiscopal Church of Anazarbus; Father John Jstaslian, Bishop of Trapezunt, to the titular archiepiscopal Church of Tarsus; Father James Nessimian, to the cathedral Church of Mardin. Finally, he confirmed or ratified the following promotions and elections: Father John Hagge, to the archiepiscopal Church of Damascus of the Maronites; Emmanuel Phares, to the titular archiepiscopal Church of Tarsus of the Maronites.

V. - APPLICATIONS FOR THE PALLIUM

After the provision of the Churches, and after the oath was duly taken by the Most Reverend Cardinal Sbarretti, the application for the sacred Pal-

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lium was made for the archiepiscopal Churches of Liverpool, Toulouse, Bogota in Colombia (by succession), Ottawa-Cornwall, Bombay, Guatemala, Madras, Burgos, Palermo, Lucania, Avignon (by Armaciana succession), Catania (by succession); and, by privilege, for the episcopal Churches of Suessione and Marseilles.

[*Latin ed. p. 416*]

416 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS SACRED CONGREGATION FOR THE EASTERN CHURCH DECREE CONCERNING THE APOSTOLIC INDULGENCE FOR TRANSITION TO ANOTHER RITE, TO BE GRANTED BY THE LEGATES OF THE ROMAN PONTIFF. To no one is it permitted, without the permission of the Apostolic See, to pass to another rite, or, after a legitimate transition, to return to the former one, as is stated in numerous constitutions of the Roman Pontiffs, especially in *Benedict XIV*, in the constitution *Etsi Pastoralis*, dated 26 March 1742; in the constitution *Praeclaris*, dated 18 March 1746; in the encyclical letter *Allatae sunt*, dated 26 July 1755; in *Gregory XVI*, in the encyclical letter *Inter gravissimas*, dated 3 February 1832; in *Leo XIII*, in the apostolic letter *Orientalium dignitas*, dated 30 November 1894; in *Pius X*, in the constitution *Tradita ab antiquis*, dated 14 September 1912. It has been decreed by the Sacred Congregation for the Propagation of the Faith, concerning matters pertaining to the Eastern rites, and confirmed by the Code of Canon Law, canon 98, § 3. Furthermore, this faculty of granting the Apostolic Indulgence for the transition from one rite to another has, until now, been exercised directly and immediately by this Sacred Congregation for the Eastern Church; for it has, with the exception of the prayers or petitions of the suppliants, customarily heard those concerned, and the Legates of the Roman Pontiff, to determine whether the private prayers were made in truth, or not; and, after carefully examining the facts, it has investigated the reasons presented, whether they were canonical and sufficient for the transition, and finally, it has decided upon what appeared to be most conducive to the good of souls. However, in these recent times, the number of Latin Catholics residing in the Eastern territories, and of Catholics of the Eastern rite residing outside the patriarchal territories and in Latin regions, is increasing more and more; and, partly due to circumstances and the distance of places, it is often a lengthy matter to inquire and gather the necessary and appropriate information, or to make inquiries, concerning the prayers of the suppliants; and, partly, as is now the custom, almost everyone desires to hasten and strives for speed, and...

[*Latin ed. p. 417*]

The Holy Congregation for the Eastern Church has observed that delays of this kind can, in fact, not infrequently prove detrimental to souls; and

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therefore, petitions have been brought from all sides to the Sacred Congregation, requesting that the power to grant permission for passage to another rite be delegated and granted to the Legates, or Nuncios, Internuncios, and Apostolic Delegates of the Roman Pontiff, in the places where the petitioners requesting such passage reside; because, indeed, the Apostolic Legates residing there can more easily and expeditiously investigate the matter and resolve it. Therefore, the question was proposed at the plenary meetings on November 6th of the current year, and the Eminent Fathers of this Sacred Congregation judged it to be highly beneficial for the good of souls that the Legates of the Roman Pontiff be granted the power to grant permission for passage to another rite, with the exception of the case of a priest requesting a change of rite; and at the same time, they decided to give them the necessary and appropriate instructions regarding the just and sufficient canonical reasons, and their recognition, so that they may use this power only for the good of souls; for in this way, without changing anything of the old discipline, a more facile and expeditious path is opened for attending to the salvation of the faithful in this matter. The resolution of the Eminent Fathers was approved and confirmed by Our Most Holy Lord Pope Pius XI in an audience on November 10th of the same month, as reported by the undersigned Cardinal Secretary, and it was also decreed that it should be made public by a decree of this Sacred Congregation. Therefore, this Sacred Congregation orders that, from the first day of the next month of January, 1929, petitions requesting permission for passage to another rite be sent, through the proper Ordinary, or under whose jurisdiction the petitioners are, to the Legates, or Nuncios, Internuncios, Apostolic Delegates of the Roman Pontiff, or to those who, for the time being, perform the duties of the aforementioned. Furthermore, the Apostolic Legates shall, at intervals of each year, report to this Sacred Congregation the number of permissions granted for passage, whether from the Eastern rite to the Latin rite, or from the Latin rite to the Eastern rite. And if there is no Apostolic Legate sent or established in a particular place or region, or if the matter concerns a priest, the petitions shall be sent, as before, to the Sacred Congregation for the Eastern Church. Given in Rome, from the offices of the Sacred Congregation for the Eastern Church, on December 6, 1928. A. CAED. SINCERO, Secretary. L. © S. H. I. Cicognani, Assessor.

[*Latin ed. p. 418*]

418 Acts of the Apostolic See – Official Commentary of the Pontifical Commission for Russia. A certain John Tarlowsky has reported to this Pontifical Commission that he has presented himself in various places as a priest, indeed as a bishop of the Latin rite, a refugee from the diocese of Tiraspol (Russia), and that he has dared to offer the Holy Sacrifice of the Mass. However, since it is certainly known that the aforementioned John Tarlowsky is neither a priest nor has ever belonged to any ecclesiastical

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state, this Pontifical Commission warns all local Ordinaries and others concerned not to grant any ecclesiastical license for him to exercise ministry, nor to provide any assistance whatsoever, and even less to give stipends for Masses. It has also been reported that the same Tarlowsky has falsely recounted or fabricated many things about the torments and sufferings inflicted upon himself, along with other priests and faithful, and that he may thus be plotting schemes which could inflict considerable harm upon the Catholic name. Therefore, it seems highly appropriate that he be reported by the local Ordinaries to the civil authorities, so that he may no longer cause harm, nor continue to lead many into error. Given in Rome, from the Secretariat of the Pontifical Commission for Russia, on the 4th of December, 1928. A. CARD. SINCERO, President. L. S. Carolus Margotti, Secretary.

[*Latin ed. p. 419*]

SACRED CONGREGATION OF RITES. Tuesday, December 11, 1928, in the Apostolic Palace at the Vatican, with the presence of the Most Reverend and Most Eminent Cardinals, and with the votes of the Most Reverend Prelates and the Theological Consultors, who comprise the Sacred Congregation of Rites, a Preparatory Congregation was held to discuss two miracles which are alleged to have been wrought by God through the intercession of the Venerable Servant of God, John Bosco, Founder of the Pious Salesian Society and of the Institute of the Daughters of Mary Help of Christians, and which miracles are proposed for his beatification. Tuesday, December 18, 1928, in the Apostolic Palace at the Vatican, the Ordinary Congregation of the Sacred Rites was held, in which, for the judgment of the Most Reverend and Most Eminent Cardinals who comprise the same, the following matters were presented: 1. The introduction of the cause for beatification and canonization of the Servant of God, Francis of Picciano, a lay brother of the Order of Friars Minor. 2. The confirmation of the worship which has been rendered for a long time to the Servant of God, Immengarde, Abbess of the Order of Saint Benedict, called Blessed, in Beata. 3. Concerning the granting and approval of the proper Office and Mass, and of the elogium to be inserted in the Martyrology of the Premonstratensian Order, in honor of the Blessed Hugo of Foss, Abbot of the same Order.

SECRETARY OF STATE. BY PAPAL BULLS. The Holy Father, Pius XI, of blessed memory, deigned to appoint: December 12, 1928. The Most Reverend Cardinal Enrico Gasparri, Member of the Sacred Congregation of the Sacraments. December 15. Monsignor Giuseppe Bruno, Secretary of the Pontifical Theological Academy of Rome.

[*Latin ed. p. 420*]

420 Acta Apostolicae Sedis - Commentarium Officiale. NECROLOGIUM. 31 Octobris 1928. Reverendissimus Dominus Iosephus de Iesu Fernandez y Barragan, Episcopus titularis Carpati. 7 Decembris. Eminentiissimus et

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Reverendissimus Dominus Cardinalis Iosephus Frangtca Navadi Bontifé, titularis Ecclesiae Sanctorum Ioannis et Pauli, Archiepiscopus Catanae. Reverendissimus Dominus Wladislaus Krynicki, Episcopus Vladislaviae. 9. Reverendissimus Dominus Gabriel Llompart y Gaume, Episcopus Majorcae et Ivizae.

[*Latin ed. p. 421*]

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To the Most Reverend and Eminent Fathers, Patriarchs, Primates, Archbishops, Bishops, and other local Ordinaries who hold peace and communion with the Apostolic See: concerning the fostering of true unity of religion.

Miserentissimus Redemptor.

To the Most Reverend and Eminent Fathers, Patriarchs, Primates, Archbishops, Bishops, and other local Ordinaries who hold peace and communion with the Apostolic See: concerning the common expiation due to the Most Sacred Heart of Jesus.

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"Of the Christian thing." — The apostolic prefecture of Benadir is erected into an apostolic vicariate to be called Mogadiscio. 98

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"It is expedient, and of the Roman Pontiffs." — A territory is detached from the vicariates of Ouagadougou and Bamako, and the apostolic prefecture of Bobo-Dioulasso is erected in North Africa. 67

6 Our predecessors. — The great Magistracy of the Order of the Holy

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Sepulchre, an Opus for the Preservation.

[*Latin ed. p. 425*]

Chronologically: January 12, 1928; February 29; March 27, 28, 30; April 3, 25; May 21; June 14, 15, 19.

Ordered and digested: 425. The religious order known as the "Fidei in Locis Sanctis" and the "Ordo Equestris S. Sepulchri" are united under a single administration, under the Patriarch of Jerusalem for the time being, as perpetual rector and administrator of the same order. 68. Apostolic mandate.

By Apostolic authority, the agreement initiated between the Bishop of Aosta and the Chapter of the illustrious collegiate church of Saints Peter and Ursus, regarding the lawful nomination of a successor, is confirmed. 188. Of Saint Francis of Sales.

A new approval of the constitutions of the Order of the Sisters of the Visitation of the Blessed Virgin Mary is granted. 250. It is reported.

The temple of the Blessed Virgin Mary, received into heaven, in the city of Velehrad, within the archdiocese of Olmütz, is raised in honor to the rank of a minor basilica by the Roman Pontiffs. 217.

The jurisdiction of the Apostolic Delegate for Egypt and Arabia is extended to the apostolic vicariates of Eritrea and Abyssinia. 219. It is clearly established.

The cathedral church of Cusco is raised in honor to the rank of a minor basilica. 316. By the Supreme Apostolate.

The mission of Miyazaki is established within the territory of the diocese of Fukuoka. 220. Sublime, as if.

The apostolic prefecture of Araucania is elevated to an apostolic vicariate. 221. With an increase of pastors.

The apostolic prefecture of Koango is established within the apostolic vicariate. 222. In order to increase the number of pastors.

A territory is detached from the apostolic vicariates of Hanchung-fu and Sian-fu, and within China, the apostolic prefecture of Hin-gan-fu is established. 223. Of religious men.

The constitutions of the Order of the Servants of Mary are approved by Apostolic authority, revised according to the norms of the Code. 224. It exists in the city.

The title of minor basilica is conferred upon the church of the Purification of the Blessed Virgin Mary in the city of Mataró, within the diocese of Barcelona. 318. In the city of Danzig.

The temple dedicated to Saint Nicholas, in the city of Danzig, is raised in honor to the rank of a minor basilica. 319. Of the Child Jesus of Prague.

The church of the Order of Carmelites, in Arenzano, within the archdio-

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cese of Genoa, is dedicated to the Child Jesus of Prague and is adorned with the honors of a minor basilica. 320. Truly wonderful.

The constitutions of the Missionaries Oblates of the Blessed Virgin Mary Immaculate are approved by Apostolic authority. 341. Of the canonical chapter.

The cathedral church of Auxerre is raised in honor to the rank of a minor basilica. 345. With Apostolic approval.

The apostolic prefecture of Tsing-Tao in China is elevated to an apostolic vicariate. 346. Venerable brother.

The mission of Bellary is established, detached from the diocese of Hyderabad. 347. Which bears the name of Catholic.

A territory is detached from the apostolic vicariate of Kaifeng, and the apostolic prefecture of Kweiteh is established. 348.

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Index 1928 July » » » » of documents 9 Venerable Brother. - An independent mission of Ilan is established within the territory of the apostolic vicariate of Wonsan, in Korea 349 » JE from those pertaining to Christ. - A territory is detached from the apostolic vicariate of Kirin, and an independent mission of Tsitsikar is established in China 350 10 It is most certain. - The church of the Blessed Virgin Mary, greeted by the Angel, in the suburb of Lezajek, in the diocese of Premisli, is raised to the rank of a minor basilica 351 V. - CHIROGRAPH! 1928 May » August 2 To Our Very Reverend Father, the Vicar. - To His Eminence, Father Basil, Bishop of Velletri, Cardinal Pompilj, as the sacred representative in the city of Rome, concerning a meeting of girls at the gymnasium in the city 134 1 I, The Holy Father. - The message of the Most Blessed Father to the venerable brothers, the local Ordinaries, and to the beloved priests and faithful of China, and through them to the most noble people of that region 245 VI. - LETTERS 1927 August 28 » October 1 » November 10 » December 12 1928 January 20 21 » March 8 Having experienced. - To the distinguished man, William Kaiser, doctor, and other members of the council, concerning the assembly of Catholics from all of Germany in Tremonia 7® Most sorrowful. - To the Most Reverend Father Ignatius Valdespino y Diaz, Bishop of Aguascalientes in Mexico, on the occasion of the 25th anniversary of his episcopate 10§ With a paternal spirit. - To His Eminence, Father Gustav, titular of Saint Mark, of the Sacred Roman Church, Archbishop Piffl of Vienna, and to the Most Reverend Fathers, the Archbishops of Salzburg, and other Bishops of Austria: a response is given concerning the common meeting 72 In this mortal life - To the Most Reverend Father Richard Lacy, Bishop of Middlesbrough, a supporter of the Holy See, on the occasion of the 60th year since the beginning of his priesthood 136 Our desire. - To the Most Reverend Norbert Weber, Archabbot, General Moderator of the

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[*Latin ed. p. 427*]

Chronologically: 1928, April; May; June; August; 5th. Ordered digest. From which:

- To His Eminence, the Most Reverend Donatus, titular of Saint Sylvester in Capite, His Eminence, Cardinal Sbarretti, whom he sends as a legate to the Plenary Council of Apulia.

- To His Eminence, Father Aloysius Zambarelli, General Prefect of the Order of Regular Clerics of Somascha, in the fourth year after the founding of the Order.

- "Since so many..." - To His Eminence, Father Alexius, titular of Saint Callistus, His Eminence, Archbishop Ascalesi of Naples: concerning the catechistical gathering in the Campania region.

- To His Eminence, Father Caietan, His Eminence, Cardinal Protodeacon Bisleti, Protector of the Italian Association of Saint Cecilia: concerning the fourteenth gathering of the association and the celebration of Saint Guy of Arretium, to be held in the City.

- "Indeed, nothing..." - To His Eminence, Father Dionysius, titular of the Saints Nereus and Achilles, His Eminence, Archbishop Dougherty of Philadelphia, who is completing his XXV year of episcopacy.

- "Since, in order to comply..." - To His Eminence, Father Bonaventure Marrani, Minister General of the Order of Friars Minor: concerning the missionary praises of Father John of Monte Corvino, six hundred years after his death.

- "Indeed, with merit..." - To His Eminence, Father Melchior of Benisa, Minister General of the Order of Friars Minor Capuchin, in the fourth year after the founding of the Order.

- "With a particular eagerness..." - To His Eminences, the Most Reverend Joseph Skvireckas, Archbishop of Kaunas, and the other Bishops of Lithuania: concerning certain matters by which the practice of Christian life may be more and more encouraged in the people.

- "Indeed, these are singular..." - To His Eminence, Father Andrew, titular of Saint Lawrence in Damaso, His Eminence, Cardinal Frühwirth, Prefect of the Sacred Congregation, concerning the sixtieth anniversary of his

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priesthood.

- "From all things Eucharistic..." - To His Eminence, Father Bonaventure, titular of Saint Cecilia, His Eminence, Cardinal Cerretti, whom he sends as a legate to the Eucharistic gathering of representatives from all nations to be held in Sydney.

- "Since in the Seminary..." - To His Eminences, the Most Reverend Ernest M. Piovella, Archbishop of Cagliari, Cletus Cassani, Archbishop of Turin, George Del Eio, Archbishop of Oristano, and the other Bishops of Sardinia: in response to letters received from a common gathering.

- "It has been transmitted..." - To His Eminence, Father Alexius, titular of Saint Callistus, His Eminence, Archbishop Ascalesi of Naples, whom he sends as his legate to the Eucharistic gathering of representatives from all of Calabria, to be held in Reggio.

- "Since from the letter..." - To His Eminence, Father Joseph Ernest, titular of Saint Mary in the Heavens, His Eminence, Archbishop Van Boey of Mechlin, concerning...

[*Latin ed. p. 428*]

488 Index of documents concerning the activities of the Youth Association for the Catholic Action, Antwerp, August 15, 1928. To the Most Noble Fathers, To His Eminence, the Most Reverend Father Donatus, titular of Saint Sylvester in Capite, His Eminence, Cardinal Sbarretti, whom he sends as his legate to the Plenary Council of Picenum Laureti, September 7. With due respect. To His Eminences, the Most Reverend Fathers, Adolf, titular of Saint Agnes outside the walls, His Eminence, Prelate Cardinal Bertram, Bishop of Wratislaw; Michael, titular of Saint Anastasia, His Eminence, Prelate Cardinal De Faulhaber, Archbishop of Munich and Freising; Charles, titular of the Four Crowned Martyrs, His Eminence, Prelate Cardinal Schulte, Archbishop of Cologne; and to His Eminences, the Most Reverend Fathers, Charles Fritz, Archbishop of Freiburg, and other Bishops of Germany: in response by letter from the annual assembly held at Fulda, [date]. Certainly, not without Divine Providence. To His Eminence, the Most Reverend Father, Justinian G., titular of Saints Andrew and Gregory ad divum Scauri, His Eminence, Prelate Cardinal Serédi, Archbishop of Gran, whom he chooses as his legate to the Eucharistic Congress from all of Hungary, [date]. Which was recently. To His Eminence, the Most Reverend Father, Michael, titular of Saint Anastasia, His Eminence, Prelate Cardinal De Faulhaber, Archbishop of Munich and Freising; Adolf, titular of Saint Agnes outside the walls, His Eminence, Prelate Cardinal Bertram, Bishop of Wratislaw; and to His Eminences, the Most Reverend Fathers, James De Hauck, Archbishop of Bamberg, and other Bishops of Bavaria: in response by letter from the common assembly held at Freising, [date]. With perpetual good cheer. To His Eminence, the Most Reverend Father, Caietan, His Eminence, Cardinal Bisleti, Protopriest of Saint Agatha, and Prefect of the

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Sacred Congregation for Seminaries, Studies, and Universities, to whom he offers congratulations on the fiftieth anniversary of his priesthood, October 10. Because it is of great importance to Us. To His Eminences, the Most Reverend Fathers, William, titular of Saint Clement, His Eminence, Prelate Cardinal O'Connell, Archbishop of Boston; Dionysius, titular of Saints Nereus and Achilles, His Eminence, Prelate Cardinal Dougherty, Archbishop of Philadelphia; George, titular of Saint Mary of the People, His Eminence, Prelate Cardinal Mundelein, Archbishop of Chicago; Patrick J., titular of Saint Mary in Via, His Eminence, Prelate Cardinal Hayes, Archbishop of Neo-Eboracensis, and to other Eminences, the Most Reverend Fathers, Archbishops and Bishops of the United States of America: concerning the promotion of the Catholic University of Washington, [date]. More recently informed. To His Eminence, the Most Reverend Father, Peter, His Eminence, Cardinal Segura y Saenz, Archbishop of Toledo: concerning the assembly for the promotion of sacred music from all of Spain, [date].

[*Latin ed. p. 429*]

In chronological order, 1928, November 13: To the Most Reverend Father, Adolf, titular of Saint Agnes outside the walls, Most Reverend and Eminent Prelate, Cardinal Bertram, Bishop of Breslau: concerning the common principles and foundations of the Catholic Action.

VII. - 1928, December 17: SACRED CONSISTORY. Options for the Camerlengo of the Holy College. A few words. - Address of Our Holy Father. Option and assignment of the suburbicarian Church. Proposal. Publication of the Bishops. Requests for Pallia. 405, 405, 405, 408, 408, 409, 415.

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